HISTORY OF GREECE

Leonidas answering the Herald of Xerxes.
Xerxes sent to demand the Spartan Arms.
Leonidas replied. "Let him come and take them."

PINNOCK'S IMPROVED EDITION

Sirfojee Raja 1830

OF

1579

DR. GOLDSMITH'S

HISTORY OF GREECE,

1579

ABRIDGED

FOR

THE USE OF SCHOOLS.

REVISED, CORRECTED, AND VERY CONSIDERABLY ENLARGED, BY THE ADDITION OF SEVERAL NEW CHAPTERS AND NUMEROUS USEFUL NOTES;

TOGETHER WITH

A SHORT DICTIONARY,

PREFIXED TO EACH SECTION,

EXPLAINING EVERY DIFFICULTY, AND FIXING THE PROPER SOUND AND MEANING OF THE WORDS,

THUS RENDERING THE WHOLE EASY TO BE UNDERSTOOD BY THE LOWEST CAPACITY.

ALSO

QUESTIONS FOR EXAMINATION,

AT THE END OF EACH SECTION.

LONDON:

PRINTED FOR PINNOCK AND MAUNDER,

267, STRAND.

And sold by all Booksellers.

1820.

V51
A20

LONDON:

PRINTED BY J. MOYES, GREVILLE STREET.

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL.

ADVERTISEMENT.

1519

Dr. Goldsmith's celebrated Histories of England, Greece, and Rome, have long since obtained an unrivalled station in the best Schools; but, notwithstanding their historical merit, in this age of refinement some objections have been raised to certain passages, which appear to be written more for the use of those of maturer years, than for the formation and improvement of the youthful mind; and many Teachers, sensibly alive to the true interests of those committed to their charge, have lamented the necessity of adopting the works of other historians, which were pruned of these exuberances, although they were infinitely less instructive as historical compositions. With the view, therefore, of remedying the defect so justly complained of, and at the same time being desirous of rendering every service in their power to

the cause of Education, the Publishers have had each Work thoroughly revised, and edited on their explanatory and interrogative system. Independent of this decided superiority over the common editions they possess many other important advantages, and, it is trusted, are produced in a manner eminently calculated to give universal satisfaction; — all vulgarities of style being carefully corrected, every improper allusion sedulously obliterated, and the most valuable and interesting matter added, consisting of Introductory Chapters, descriptive of the manners and customs of the People, and numerous Classical, Mythological, Biographical, and Geographical Notes.

MAHARAJA SERFOGI'S SARASWATI MAHAL. THE TANJORE

INTRODUCTION

TO

GRECIAN HISTORY.

CHAP. I.

Of the Geography of Greece in general.

1. Penin'sula, *s.* land almost surrounded by water.
3. Prom'ontory, *s.* a headland jutting into the sea.
8. Emit'ted, *v.* sent forth.
Bitu'men, *s.* an oily substance, resembling pitch.
12. Strait, *s.* a narrow passage.
13. Isth'mus, *s.* a narrow neck of land joining two countries together.
17. Or'acle, *s.* a place where the heathen Gods were supposed to predict future events.
23. Site, *s.* situation.
24. For'tress, *s.* a castle.
28. Philocte'tes, *s.* a celebrated Grecian hero, to whom Hercules presented his arrows, dipped in the poison of the Lernean Hydra.
34. Impreg'nable, *a.* not to be forced.
Nes'tor, *s.* a venerable Grecian monarch, who went to the siege of Troy.
37. Hy'dra, *s.* a fabulous monster, with many heads, which grew again as fast as they were cut off, till Hercules seared the wounds with fire, and thus prevented their renewal.
Agamem'non, *s.* the chief of the Grecian kings who went to the siege of Troy.
39. Volca'no, *s.* a burning mountain.
40. Precip'itated, *part.* cast headlong.
41. Abor'tive, *a.* of no avail.
42. Har'pies, *s.* fabulous monsters, having the bodies of vultures, with the faces and breasts of women.

---

1. GREECE, called by the natives Hellas, is a large *peninsula* between the South of Italy and Asia Minor. It was originally bounded on the North by Epi'rus and Mace-do'nia; but those two kingdoms were, in after ages, considered as constituent parts of it, and Illyr'icum, Mœ'sia, and Thrace, then became the northern boundaries of Greece.

2. On the east, west, and south, it is washed by the Mediterra'nean — or rather, on the east by the Ægeʹan Sea, on the south by the Lib'yan Sea, and on the west by the Adriat'ic and Io'nian Seas, all of which are so many divisions of the Mediterranean.

3. Its length from the *Promontory* of Tena'rium (now Cape Matap'an) in the south, to Mount Hemus, the most northerly point of Macedo'nia, is about four hundred miles, and its breadth, where widest, about one hundred and fifty.

4. Greece may be divided into four great Provinces; Macedo'nia, Epi'rus, Græ'cia Pro'pria, and Peloponne'sus.

5. Macedo'nia (now Rome'lia) was bounded on the north by Mœ'sia, on the east by Thra'cia, on the south by Thessa'lia and Epi'rus, and on the west by Illyr'icum and the Adriat'ic Sea.

6. Its capital was Pella, famous as the birth-place of Alexander the Great. At a short distance from Pella, towards the north-west, was Edes'sa, the residence of the Macedonian kings before the time of Philip. South of Edes'sa stood Beræ'a, at the foot of Mount Ber'mius. Near the mouth of the river Ax'ius and Chido'rus stood Therma, afterwards Thessaloni'ca, and now Salonichi. This city gave name to the Therma'ic Gulf. To the north-east of this Gulf were the towns of Antigo'nia and Potidæ'a, afterwards Cassan'dria, founded by a colony from Corinth. Olyn'thus, a large city, was seated at the top of the Torrona'rian Gulf, and not far distant from Torro'ne Chalcid'ice, which gave its name to this arm of the sea. In the Province of Chalcid'ica is Mount Athos, through which Xerxes cut a passage for his fleet when he invaded Greece.

7. Farther to the north, and on the banks of the Stry'mon*, was Amphip'olis, built by a colony of Athenians: thirty miles to the north-east from Amphip'olis was

* On the banks of this river Orpheus is said to have mourned his lost Euryd'ice.

Neap'olis, and above it Philip'pi, near which Brutus and Cassius were defeated by An'tony and Octavia'nus.

8. In the western part of Macedo'nia was the city Apollo'nia, so celebrated for the cultivation of learning, that Octavia'nus, afterwards called Augus'tus, was sent thither by his uncle Ju'lius Cæ'sar for his education. Near Apollo'nia was a Rock, called Nymphæ'um, which *emitted* flames, and springs of hot *bitumen*.

9. North of Apollo'nia was Dyrrac'hium, or Epidam'nus, now Duraz'zo, the common landing-place from Brundu'sium or Brinde'si, in Italy: it was founded by a colony from Corinth.

10. The rivers of Macedo'nia are, besides the Stry'mon above-mentioned, the Enip'eus, the Haliac'mon, the Lu'dias, the Ax'ius, and the Chido'rus, or Echedo'rus.

11. Epi'rus (now called Larta) is bounded on the north by Macedonia, on the east by Thessaly and Ætolia, and on the south and west by the Ionian Sea. It was anciently divided into Acarna'nia, Thespro'tia, Molossis, and Chao'nia.

12. At the mouth of the Gulf of Ambra'cia stood Ac'tium, famous for the naval battle gained by Augus'tus over An'tony and Cleopa'tra: on the opposite side of this *Strait* the conqueror built a city, which he called Nico'polis, and instituted games to be celebrated there every five years, in commemoration of that victory, which were called the Actian games.

13. The ancient capital of Arcana'nia was Stratus, about twenty-five miles from the mouth of the River Achelo'us. In later times, Leucas, built on the *isthmus* which joins Leuca'dia to the main land, was the most considerable city: this isthmus was dug through by the inhabitants, and thus Leuca'dia became an island.

14. On a white rock, which projected into the sea, was a temple of Apollo, whence, annually, at a solemn sacrifice, some criminal was thrown, with feathers and birds,

suspended from his body: if he escaped death, he was banished the country *.

15. The principal city of Thespro'tia was Ambra'cia, the royal seat of Pyr'rhus, situate near the mouth of the river Arac'thus, and built by a colony from Corinth. On the strait which separates Corcy'ra from the main land was Buthro'tus, a town of considerable note, now called Butrin'to.

16. In this province are the rivers Ac'heron and Cocy'tus, with the lake Aver'nus, so famous in mythology.

17. The most remarkable town of Molas'sis was Do-do'na, at the foot of mount Tom'arus, famous for the temple and *oracle* of Jupiter.

18. In Chao'nia, the principal places were Or'icum, situated in a plain to the north of the Acrocerau'nii mountains; Panor'mus, famous for its harbour; Onches'mus, opposite the west corner of Corcy'ra; Antigo'nia, and Pheni'ce.

19. Besides the Acrocerau'nii mountains, Pindus deserves mention, as a lofty chain running between Epi'rus, Thessaly, and Macedo'nia.

Græ'cia Pro'pria contained,

20. I.—At'tica, bounded on the north by Bœo'tia, on the east by the Ægean Sea, on the south by the Saron'ic Gulf, and on the west by Mega'ra: it was originally called Io'nia: its capital was Athens, of which more hereafter. The other places of note in Attica were, Mar'athon, ten miles north-east of Athens, famous for the defeat of the Persians by Milti'ades; a little farther north was the strong fort of Phylo, occupied by Thrasybu'lus when he delivered Athens from the thirty Tyrants; seven miles and a half from Athens, to the west, was Achar'næ, a place of some note; and to the south-west of Achar'næ, was

* From this rock was the famous lover's leap, which was considered as a remedy for a hopeless passion. The celebrated poetess Sappho leaped hence to cure her unrequited affection for Phaon, and was killed.

Eleu'sis, famous for the mysteries celebrated there in honour of Ceres. Between Eleu'sis and Achar'næ was a plain called Cecro'pia. Hymet'tus was a mountain of At'tica, famous for its honey; and Cithe'ron, on the borders of Bœo'tia, was sacred to Jupiter and Bacchus.

21. II.—Meg'aris, a small territory to the west of Attica, possessed only one considerable city, Meg'ara, situate on a rising ground about two miles from the sea.

22.—III. Bœo'tia extended on the west of Attica and Meg'aris from the Euri'pus to the Corinthian Gulf. Its capital was Thebes, of which more hereafter.

About nine miles south of Thebes stood Plate'a, famous for the overthrow of Mardo'nius the Persian general, by the Lacedæmo'nians and Athe'nians, in which three hundred thousand of the Persians were slain.

West from Plate'a stood Leuctra, near which the Lacedæmo'nians sustained a grievous defeat by Epaminon'das, the Theban general.

Chærone'a was the birth-place of Plutarch, and famous for the defeat of the Athenians, Thebans, and their allies, by Philip of Macedon, which put an end to the liberties of Greece.

On the Euri'pus stood Aulis, whence the Greeks set sail to the siege of Troy; it was joined to Chalcis, in Eubœ'a, by a bridge. There were many other places of little note in Bœotia, but their *site* is not well ascertained.

23. IV.—Phocis. Its chief town was Delphi, famous for the temple and oracle of Apollo, situate at the foot of Mount Parnas'sus, and near the Casta'lian fountain, which was sacred to the Muses.

Ela'tia, or Elate'a, was another town of Pho'cis, of considerable size, situate near the river Cephis'sus.

24. V.—Lo'cris, to the west of Phocis, was a small state, whose chief town was Amphis'sa, defended by a strong *fortress*. Here likewise is the famous pass of Ther-

mop'ylæ, rendered highly interesting by the brave resistance made by Leon'idas, the Spartan king, and his few resolute followers, against the myriads of Persia.

25. VI.—Doris, or Dor'ica, a very small state at the foot of Mount Œ'ta, containing only four towns, of little importance.

26. VII.—Ætolia, extending from the Gulf of Naupac'tus (now Lepan'to) to the river Achelo'us. Its chief towns were Cal'ydon, famous as the birth-place of Diome'de, Melea'ger, and Dejani'ra, the wife of Hercules; Chalcis, on the Ionian Sea; and Naupac'tus, on the north-west extremity of the Corinthian Gulf, though by some it is placed at Locris. North-west from Naupac'tus is the promontory Antir'rhium: here the strait, which joins the Gulf of Corinth to the Ionian sea, is scarcely a mile wide.

27. VIII.—Thessa'lia, bounded on the east by Mounts Pe'lion and Ossa, on the north by Olym'pus, on the west by Pindus, and on the south by O'thrys and Œ'ta.

Along the banks of the Pene'us, between Ossa and Olympus, was the delightful vale of Tem'pe, so celebrated in poetic story.

28. The principal places in Thessa'lia were Larissa, its capital, situate on the river Pene'us; Gomphi, near its source, at the foot of Mount Pindus; Pharsa'lus, on the river Eni'pus, famous for the defeat of Pompey by Cæsar. North of Thermop'ylæ, at the foot of Mount Œta, stood Heracle'a, so named from Hercules, who cast himself into a burning pile on the top of Mount Œta, adjoining. Opposite the northern point of Eubœ'a, stood Pag'asæ, the port of Phe'ræ, the capital of the tyrant Alexander, whom Pelop'idas conquered. Twenty stadia from Pag'asæ stood Iol'cos, the city of Pe'lius and Jason, and near Iol'cos was Deme'trias, built by Deme'trius Poliocer'tes. To the north of the province and promontory of Magne'sia, was Melibœ'a, the city of *Philocte'tes*.

29. The mountains of Græcia Propria are—in Thessaly, Olympus, where Jupiter is said to have held his court; Ossa, between which and Olym'pus was the celebrated vale of Tem'pe; Pe'lion, thrown up by the Ti'tans in their war against Jupiter: Œ'ta, the scene of Hercules' death; in Phocis, Parnas'sus, sacred to Apollo and the Muses, on whose summit they resided; Cithæ'ron in Bœo'tia; and Hymet'tus, in At'tica.

30. The principal rivers were the Achelo'us, which, falling from Mount Pindus, divides Acarna'nia from Eto'lia; the Pene'us, in Thessaly, celebrated by the poets as the father of Daphne, whom Apollo changed into a laurel; and the Cephis'sus, in Phocis, which falls into the lake Copa'is, in Bœotia.

31. The Peloponne'sus, now the Morea, is joined to Græcia Propria by the isthmus of Corinth, which is only five miles across at the narrowest parts, and contained the following States:—

32. I.—Acha'ia: whose chief towns were, Corinth, which stood at the foot of a high hill, on the summit of which was the citadel called Acrocorin'thus: the path to this citadel had so many windings that it made the distance to it from the foot of the hill near four miles: Si'cyon, the most ancient city of Greece; Phli'us, Pelle'ne, Ægi'ra, Hel'ice, Æ'gium, Rhi'um, Pa'træ, Pha'ræ, Bu'ra, Ole'nus, &c.

33. II.—Elis, or Ele'a: whose chief towns were, Elis, on the river Pene'us, now Belvidere, and Olym'pia, on the river Alphe'us, near which the Olympic games were celebrated at the end of every four years; whence that period was called an Olym'piad.

34. III.—Messe'nia: whose chief city was Messe'ne: it was strongly fortified, and joined by a common wall to an almost *impregnable* fortress, called Itho'me. The ancient capital of this state was Pylos, the city of *Nestor*.

35. IV.—Laco'nia: whose principal cities were, Sparta, or Lacedæ'mon, now Mis'itra; Amy'clæ, Therap'næ, Gy-thium, He'los, Tæna'rum, Sela'sia, &c.; but, as a more particular account of this famous republic will be given in the next chapter, it is unnecessary to enlarge here.

36. V.—Arca'dia: whose chief cities were, Tegæ'a; Pallan'tium, the city of Evander; Mantine'a, where Epa-minon'das expired of his wound; and Megalop'olis, founded by that commander; Phe'neus and Cli'tor, which were stripped of their inhabitants to people Megalop'olis, a new city; here, however, they did not long continue, as Megalop'olis was soon after destroyed by Cleom'enes, king of Sparta.

37. VI. Ar'golis: whose chief towns were, Argos, the favourite city of Juno, situate on the river In'achus. The inhabitants were called Arge'vi, a name often applied to the Greeks in general. To the south of Argos was the lake of Lerna, where Hercules is said to have killed the *Hydra.* Myce'næ, the city of *Agamem'non*, north-west of which was Neme'a, and near it a grove, where the Neme'an Games were celebrated every three years. Here Hercules is said to have slain the Neme'an lion. Trœze'ne, the residence of Pith'eus, the grandfather of The'seus and Epidau'rus.

38. The Islands of Greece were,

In the Ægean Sea, or Archipel'ago — the Cyc'lades, and Spo'rades.

39. The Cyc'lades were, Milos (now Milo), the native country of Diag'orus, who first denied the existence of a God; Siphos, (now Siphan'te), anciently celebrated for its gold mines; Sere'phos (now Ser'pho), whither the Romans transported their felons; Cyth'nos, (now Ther'mia), re-nowned for its delicious cheese; Ceos, (now Zia), the native country of Simon'ides; An'dros, (now An'dro), so named from An'dreus, one of the generals whom Rhada-man'thus established over the island Delos, the native

place of Apol'lo and Dian'a, who were born on Mount Cyn'thus; hence the former is called Cyn'thius, and the latter Cyn'thia; Myco'nus, (now Myco'ni), the burial-place of the giants killed by Hercules; Paros, the native place of the poet Archilo'cus, the inventor of Iambic verses, and celebrated for its beautiful marble; Nax'os, (now Nax'ia), famous for its delicious wine; Ariad'ne, daughter of Minos, was here abandoned by The'seus, but taken thence by Bacchus: The'ra, (now Santo'rem). Thera'sia, and several other small islands, owe their origin to a *volcano* in the sea.

40. The chief of the Spo'rades are,

Car'pathus, which gave name to the Carpa'thian Sea; Rho'dus, which contained three towns, Lin'dus, Cami'rus, Rho'dus; the latter famous for its power by sea, and for the brazen colos'sus, or image of the sun, about one hundred and five feet high; Cos, the native country of Hippoc'rates the physician, Apel'les the painter, and the poet Phile'tas. North of Cos are Le'ros and Pat'mos, (now Palmos'a), where St. John wrote his Revelations. Still farther north, is Samos, the birth-place of Pythag'oras; and to the west of Sa'mos, is Ic'aros, or Ica'ria, which gave name to the Ica'rian Sea. North of Ica'rus is Chi'os, (now Scio), famous for its wine; and still farther north, is Les'bos, (now Met'elin, or Mytile'ne), a large island, the birth-place of Al'ceus, Sap'pho, Arion, and many other celebrated persons of antiquity: its chief town is Mytile'ne. North of Les'bos is Lem'nos, (now Stalime'ne), the island into which Vulcan was *precipitated*, at his birth, by Jupiter. About fifty-six miles east from Lemnos is Ten'edos, behind which the Grecian fleet retired, when they pretended to abandon the siege of Troy.

41. To the north of Cyc'lades, in the same sea, are, Eubœ'a, (now Neg'ropont), divided from Greece by a

narrow strait called Euri'pus: chief towns, Chalcis, (now Neg'ropont); Ere'tria, (now Gravalin'ais, or Rocho); Ore'a, or Isti'œa, (now Orio); Charista, (now Caristo, or Castle Rosso): the Capha'reum Promonto'rium is remarkable for the shipwreck of the Grecian fleet, when returning from the siege of Troy; Scy'ros, (now Skyro). At the court of Lycome'des, king of Scy'ros, Achil'les was concealed in a woman's dress, that he might avoid going to the siege of Troy; but he was discovered by Ulys'ses, and the artifice rendered *abortive*; Tha'sos, the native place of Polygno'-tus, a famous painter of antiquity, and Samothra'ce, (now Samothra'ki), where Per'seus, the last king of Macedon, surrendered himself to the Romans.

42. In the Ionian Sea were Corcyra, (now Corfu), about twelve miles from Buthro'tum, on the west of Epi'rus, famous for the gardens of Alcin'ous: Leuca'dia, (now St. Maura), already mentioned in the description of Epi-rus: Ith'aca, (now Thea'ki), where Ulys'ses kept his court; Cephalo'nia, part of Ulys'ses' kingdom, famous for its oil and wines; Zacyn'thus, (now Zante), part also of the dominions of Ulys'ses, in which is a lake that produces *bitumen*; and the Stroph'ades, which are small islands, famed as the abode of the *Harpies*.

43. In the Lib'yan or Mediterranean Sea, are Cythe'ra, (now Ceri'go), sacred to Venus, who is said by the poets to have risen from the sea near its shores; hence she is called Cythe'rea; Cre'te, (now Can'dia), famous as the birth-place of Jupiter; Minos, the celebrated legislator, was king of Cre'te: its principal towns were, Cydo'nia, founded by Minos; Gnos'sus, near which was the tomb of Jupiter; and Gorty'na, where are still to be seen the subterraneous caverns which formed the famous labyrinth of Dæ'dalus; Carpa'thos, (now Scarpan'do), from which the surrounding part of the Ægean Sea is called the Carpa'thian Sea.

Questions for Examination.

1. What is Greece?
2. By what seas is it surrounded?
3. What are its length and breadth?
4. How was Greece divided?
5. How was Macedonia bounded?
6. What places of note were in Macedonia?
7. Proceed in the description.
8. What were the places of note in the western part of Macedonia?
9. Was there any other place deserving notice?
10. What were the rivers of Macedonia?
11. How is Epirus bounded?
12. What celebrated places were in Epirus?
13. What was the capital of Arcarnania?
14. What celebrated place was there in Leucadia?
15. What were the principal places of Thesprotia?
16. What were the rivers of Thesprotia?
17. What was the chief place of Molossis?
18. What were the principal places in Chaonia?
19. Name the mountains of Epirus.
20. How was Attica bounded? and what were its chief places?
21. Describe Megaris.
22. ——— Bœotia.
23. ——— Phocis.
24. ——— Locris.
25. ——— Doris.
26. ——— Ætolia.
27. ——— Thessalia.
28. What were the principal places of Thessaly?
29. What were the principal mountains of Græcia Propria?
30. Enumerate its rivers.
31. How was the Peloponnesus divided from Græcia Propria?
32. Mention the first, and its chief places.
33. ——— the second.
34. ——— the third.
35. ——— the fourth.
36. ——— the fifth.
37. ——— the sixth.
38. What were the islands of Greece?
39. Enumerate the Cyclades.
40. ——— the Sporades.
41. What islands lay to the north of the Cyclades?
42. What islands do we meet with in the Ionian Sea?
43. ——————— in the Libyan or Mediterranean Sea?

CHAP. II.

Of the four great Republics of Greece.

2. Indiscrim'inately, *ad.* without distinction.
3. Heracli'dæ, *s.* the descendants of Hercules.
4. Re'gent, *s.* a governor with kingly authority.
8. Intrepid'ity, *s.* boldness, fearlessness.
   Appal'ling, *a.* frightful.
9. Rav'ager, *s.* a destroyer.
10. Tu'telary, *a.* guardian, protector.
13. Cope, *v.* to contend with, to oppose.
16. Ves'tibule, *s.* a porch, or entrance hall.
18. Gymna'sium, *s.* a large edifice, sufficient to contain many thousands of people at once, with proper places for athletic exercises, with apartments for philosophers, &c. to deliver their lectures.
32. Cog'nizance, *s.* judicial notice.
34. Sym'bol, *s.* a mark, or sign.
40. Dyn'asty, *s.* a line of princes descended from the same ancestors.
44. Conflagra'tion, *s.* a general fire or burning.
   Fortu'itous, *a.* by chance, accidental.

---

1. Though Greece was divided into a number of petty states, independent of each other, as has been shown in the preceding chapter, yet four of these, Lacedæmon or Sparta, Athens, Thebes, and Corinth, so greatly excelled the rest in power and splendour, that they deserve a more particular notice than could be afforded them in the short space allotted to the geography of Greece.

2. Lacedæ'mon, or Sparta, the chief state in the province of Laco'nia, was founded by Le'lex, a native Greek, about 516 years before Christ. The subjects of Le'lex were called Lel'eges, and his kingdom Lele'gia. Under its fourth sovereign, Lacedæ'mon, who married Sparta, the daughter of Euro'tas, its name was changed to Lacedæ'mon, and its chief city was called Sparta, in honour of the queen. These names have, however, been applied *indiscriminately* to the city and the kingdom, both by ancient and modern writers.

3. The government continued in the family of Lelex through a series of fourteen kings; the last of whom, Tis-

am'anes, the son of Ores'tes, was driven out by the *Heraclidæ*, and obliged to take refuge in Acha'ia. Shortly after he was killed in a battle against the Ionians. Aristode'mus, the great grandson of Hyllus, one of the sons of Her'cules, by Dejani'ra, was placed on the vacant throne, and married Argi'a, daughter of the deposed Tisam'anes, by whom he had the twin sons Eurys'thenes and Pro'cles.

4. As it appeared impossible to decide which of these was the elder, the Spartans, on the death of Aristode'mus, declared them joint kings, and, on account of their tender age, placed them under the guardianship of their uncle Ther'as, who was appointed *regent* of the kingdom.

5. This new form of government was continued under a succession of thirty princes of the line of Eurys'thenes, called Eurystheni'dæ, or Agi'dæ, and twenty-seven in that of Pro'cles, called Procli'dæ, or Euriponti'dæ, during a period of 880 years.

6. The kingly power was abolished under Cleom'enes the third, who, having attempted to restore the ancient Spartan discipline instituted by Lycur'gus, so displeased his subjects, that he was obliged to fly into Egypt, where he killed himself, 219 years before Christ.

7. The city of Lacedæ'mon, or Sparta, offers nothing remarkable or worthy of description. It was situate at the foot of Mount Tayg'etus, on the west side of the river Euro'tas. It was forty-eight stadia, or six miles in circumference, without walls, or any other defence than the valour of its inhabitants. The houses were small, and without ornament, not built close together in regular streets, but divided into different villages or hamlets, according to the ancient manner of the Greeks.

8. The modern town of Mis'itra does not stand exactly on the site of ancient Sparta, but to the westward of that celebrated city.

The Spartans have rendered themselves illustrious for

their *intrepidity* and courage, their love of honour and liberty, and their aversion to sloth and luxury. They applied themselves to no profession but that of arms; hardened their bodies by the voluntary infliction of stripes, and accustomed themselves to undergo hardships, and to meet death in its most *appalling* terrors without fear or regret.

9. Yet, while we thus pay the just tribute of praise to virtues (if they may so be called) rendered absolutely essential to the safety of the Spartans, surrounded as they were on every side by ambitious and warlike states, let us remember that he who cultivates the blessings of peace, and contributes to the prosperity and happiness of his fellow-creatures, is a much greater and better man than the conqueror of kingdoms, and the *ravager* of nations.

10. Athens, the capital of the province of At'tica, was so called from Athe'næ, one of the names of Minerva, its *tutelary* goddess. It was found by Ce'crops, a native of Sa'is in Egypt, who led a colony into Attica about 1556 years before Christ, and called the country after his own name, Cecro'pia.

11. He was succeeded by Crau'nus, and after him by a regular series of 16 kings, the last of whom, Co'drus, having devoted himself for the safety of the state, monarchy was abolished, and a magistrate appointed, with the title of Archon, whose office was at first for life.

12. Under this form of government the Athenians became renowned for their valour in the field, their munificence, and the cultivation of the *fine arts*. Their military character was chiefly displayed in the battles of Mar'athon, of Sal'amis, of Plate'a, and of Myc'ale.*

13. Success however rendered them arrogant, and luxury and intemperance crept in by degrees, so that, while by the former they made the rest of the states of Greece their enemies, they were by the latter rendered less able to *cope*

* Vide History.

with them. After a long and bloody war, called the Peloponnesian war, the power of Athens was totally ruined by Lysander; and though it afterwards made some faint struggles for the recovery of its former grandeur, it never succeeded, and at length was conquered by the Romans 80 years before Christ.

14. Athens was by far the most magnificent city of Greece. In the citadel were several noble edifices, particularly the Par'thenon, or temple of Minerva: the original structure was burnt by the Persians, and the present magnificent one erected by Per'icles, of the finest marble; it is about 229 feet long, 101 feet broad, and 69 feet high. Within was the celebrated colossal statue of Minerva, 39 feet high, formed of gold and ivory, at an expense of 123,500*l.* It was the work of the celebrated sculptor Phid'ias.

15. The Athenians erected statues in the citadel, not only of their gods, but of those who had deserved well of the state: this proved a powerful incentive to virtue and patriotism.

16. In the *vestibule* of the Par'thenon was the throne with silver feet, on which Xerxes seated himself to view the battle of Sal'amis.*

17. Adjoining to the Par'thenon was the public treasury, where treasurers, chosen annually by lot, deposited the sums delivered to them by the Senate. The key was every day entrusted to a different person.

18. Of the temples of the lower city, one of the most magnificent was that of Ju'piter Olym'pius.. It was supported on marble columns, and was half a mile in circuit; though founded by Pisis'tratus, it was not finished till the time of the emperor Ad'rian, above 700 years after. That emperor, who greatly favoured Athens, added to it a library and *gymnasium*, in which last were 100 columns of Lib'yan marble.

* Vide History.

19. The temple of The'seus was another magnificent edifice, built by Ci'mon; it is of the Doric order, and remains to this day.

20. The Panthe'on, or temple dedicated to all the gods, was a noble building, supported by 120 marble pillars, and on the outside was engraved a history of the gods. Above the principal gate stood two horses, the work of Praxit'eles.

21. Near the citadel was the temple of Castor and Pollux, where slaves were exposed to sale; and at the bottom of the citadel was the temple of Apollo and Pan. In the same quarter were the Ode'um, or musical theatre, built by Per'icles, and the theatre of Bacchus, at the south-east angle of the citadel, in which tragedies and comedies were exhibited. Its ruins still exist.

22. Not far from the citadel, was an eminence called the Hill of Mars, on which the court of Areop'agus met. As this court is fully described in the ensuing history, it is unnecessary to say more of it here.*

23. In the quarter called Cerami'cus was the Forum, or market-place, where the people used to assemble, and where commodities were exposed to sale. It was surrounded with temples and porticos, some of which were of great beauty. In these porticos Ze'no the philosopher taught, and his disciples were called Sto'ics, from stoa, a portico. Collectors attended in the Forum to receive the duties on goods sold, and magistrates to superintend what passed.

24. Athens had three harbours, the Piræ'us, Munich'ia, and Phale'rum. The Piræ'us was fortified with a wall seven miles and a half in length, sixty feet in height, and broad enough for two chariots to go abreast, inclosing both the town and harbour. The Munich'ia lay a little east of Athens, and was naturally a place of great strength. The

* Vide History.

Phale'rum was nearer the city than the other two, but small and incommodious.

25. There were several Gymna'sia, or places of exercise, in and about Athens; the chief of which were, the Aca-de'mia, the Lyce'um, and Cynosar'ges.

26. The Acade'mia, so called from one Acade'mus, originally its proprietor, contained, not only a gymnasium, but a garden and a grove, in whose delightful walks Plato taught; whence his followers were called Academics.*

27. The Lyce'um was on the opposite side of the city, along the banks of the Ilis'sus. In this place Aristotle instructed his disciples; and as he generally did so walking, he was called the Per'ipatetic, and his followers Per'ipa-tetics, from PERIPATON, walking.

28. The Cynosar'ges lay a little north of the Lyce'um, and was appropriated to the exercises of foreigners, or citizens who had a foreigner for their mother. Here Antis'thenes taught his opinions, and hence his followers have been called cynics, a term now understood to mean persons of a sour, unaccommodating disposition.

29. The inhabitants of Athens were divided into three classes, citizens, foreigners, and slaves. The foreigners had no share in the government, but each put himself under the protection of some citizen, to whom he was obliged to render certain services. The slaves were in general treated with great humanity.

30. The citizens were classed according to their fortune: those who had an income equal in value to 500 measures of corn or oil were in the first class; those who had 300, and could maintain a horse for the war, composed the second class; those who had only 200 composed the third class; and all whose income did not amount to 200 measures composed the fourth and last class; these, although they

* How absurd then is the application of the term *Academy* to a modern school.

had the right of suffrage, were excluded from all offices of trust. Ce'crops divided the people into four tribes. Clis'thenes, the chief of the family of Alcmæ'on divided them into ten tribes, and some time after two more were added.

31. By the laws of So'lon the sovereign power was vested in the people, who all had an equal vote, except such as for any crime were declared infamous.

32. To prepare business for the *cognizance* of the people, and for other purposes, a Senate was appointed, consisting of five hundred members, whose presidents, called Pry'tanes, were changed every day. The senators were chosen annually, and met daily for the despatch of business.

33. The assemblies of the people were either ordinary or extraordinary. There were four ordinary meetings every thirty-five days. Extraordinary assemblies were summoned when occasion required. At these assemblies no business could be entered upon, unless laid before them by the Senate.

34. The Archons, or chief magistrates, were nine. The first called the Archon by way of eminence; the second Basile'us, or the king; the third the Pole'march; and the other six Thesmoth'etæ: each of these had his peculiar jurisdiction; their persons were sacred, and they wore a crown of myrtle as a *symbol* of their authority.

35. The Athenians have been admired in all ages for their love of liberty, and for the encouragement they gave to learning and the cultivation of the fine arts. No state ever produced a greater number of illustrious persons, in proportion to its extent, than Athens, who have filled the world with the fame of their learning, virtues, and military prowess. Yet no state has been more remarkable for the cruelty and ingratitude with which it has treated those men who adventured their lives for its safety, or devoted themselves to the arduous task of inculcating virtue and discouraging vice. The fate of Milti'ades, of the ten commanders

who gained the battle of Arginu'sæ, and of Soc'rates,* sufficiently illustrates the truth of this censure.

36. Thebes is supposed to have been founded by Cadmus, the son of Age'nor, king of Pheni'cia. Being commanded by his father to go in quest of his sister Euro'pa, whom Jupiter had carried away, and not to return without her, he, on finding his search fruitless, settled in Bœo'tia, and built the citadel called after him the Cadme'a. Succeeding princes added to the buildings, till at length Thebes became a large and powerful city.

37. It is impossible to divest the early history of Thebes of the fables which obscure it; but it may not perhaps be improper to give a brief sketch of the story of Œd'ipus, one of its most celebrated monarchs. Œd'ipus was the son of La'ius, king of Thebes, by Jocas'ta. The oracle having foretold that the child about to be born would be the murderer of his father, he was exposed, by the order of La'ius, on mount Cithæ'ron. Thence he was taken by Pol'ybus, one of the shepherds of the king of Corinth, and educated as his own son. Being arrived at man's estate, he commenced his travels, and entering his paternal dominions, accidentally met La'ius, nearly unattended, and in a sudden quarrel killed him. By a series of events, too numerous to mention here, he ascended the throne of Thebes, and married Jocas'ta; but dreadful calamities befel his family and people, so that, having by strict inquiries discovered who he was, and of what crimes he had been unknowingly guilty, he became mad, put out his own eyes, and banished himself for ever from Thebes. Jocas'ta destroyed herself.

38. No authentic description has been left us of the city of Thebes. Its inhabitants were divided, as at Athens, into citizens, naturalized foreigners, and slaves. They were generally considered, in common with the rest of the Bœo-

* Vide History.

tians, as an indolent and sluggish people, and the words "Theban pig" became proverbial to express a man remarkable for stupidity and inattention; but this indiscriminate censure seems ill-founded, as Thebes has produced men high in the records of fame.

39. Corinth originally formed part of the kingdom of Si'cyon, and was afterwards included in that of Argos, till Sis'iphus, the son of Æ'olus, seized it, and founded the city, whence the whole state was named, about 1326 years before Christ. This name, however, it did not receive till it was rebuilt, upwards of one hundred years after, by Corin'thus, the son of Pe'lops: previous to that event it was called Eph'yre.

40. The race of Sis'yphus occupied the throne of Corinth upwards of 250 years, when they were dispossessed of it by the Heracli'dæ, and Ale'thes, great grandson of Hercules, assumed the sovereignty; from Bacchis, the fifth in descent from Ale'thes, this *dynasty* was called Bac'chidæ.

41. In the year 779 before Christ, monarchy was abolished in Corinth, and annual magistrates, called Pryt'anes, were instituted: this form of government continued ninety-eight years, when Cyp'selus seized the government, and at his death transmitted it to his son Perian'der, from whom it again passed to his nephew, Psammet'ichus.

42. These princes were called "Tyrants;" not because they exercised their power cruelly and unjustly, but because that appellation signified among the Greeks persons who enjoyed absolute authority, but who did not wear the crown.

43. After Psammet'ichus had administered the government three years, he was expelled by the Corinthians, B. C. 514, and a free republic established, which became extremely rich and powerful. At length, however, it shared the fate of the rest of Greece, and was reduced by Mum'mius the Roman consul, who burnt it to the ground, B. C. 146.

44. The riches which the Romans found there were immense; and it is said, that during the *conflagration* the metals which were left in the city melted, and running together, formed that valuable composition called Corinthian brass. But the absurdity of this assertion must be evident to a reflecting mind, and the composition so greatly in request must no doubt be attributed to the skill of the Corinthian artificers, and not to any *fortuitous* concourse of metals.

45. The ornaments on the pottery ware of Corinth were executed with such skill that they were preferred to vases of marble, and even of gold and silver. A number of these, and of the most valuable pictures, were destroyed at the burning of the city by the Romans.

46. Corinth lay in ruins till it was rebuilt by Julius Cæsar, who sent a colony thither. Many precious vessels, both of brass and earthenware, were found among the rubbish, which, when carried to Rome, were sold at a great price.

47. The Isth'mian Games were celebrated at Corinth.

Questions for Examination.

1. What were the principal states of Greece?
2. By whom was Lacedæmon founded and named?
3. By whom was it governed?
4. On which of these was the crown bestowed?
5. Did this new form of government last?
6. When was it abolished, and for what reason?
7. Describe Sparta.
8. What was the character of the Spartans?
9. Do these virtues deserve unqualified praise?
10. Whence did Athens derive its name, and by whom was it founded?
11. Did his descendants retain the government?
12. What was the consequence of this change?
13. Did Athens continue long at this height of power and splendour?
14. Describe Athens.
15. By what means did the Athenians encourage great actions?
16. What remarkable trophy was deposited in the Parthenon?

17. What building adjoined the Parthenon?
18. Mention the most remarkable temple in the lower city.
19. Was there any other celebrated structure?
20. Describe the Pantheon.
21. What other structures deserve notice?
22. What remarkable place was near the Citadel?
23. What deserves notice in the Ceramicus?
24. Describe the Harbours of Athens.
25. Were there any Gymnasia in Athens?
26. Describe the Academia.
27. ——— the Lyceum.
28. ——— the Cynosarges.
29. How were the inhabitants of Athens divided?
30. How were the citizens classed?
31. With whom was the sovereignty lodged?
32. By whom was all public business prepared?
33. When did the assemblies of the people meet?
34. Who were the chief magistrates of Athens?
35. What was the character of the Athenians?
36. By whom was Thebes founded and enlarged?
37. What is remarkable in the history of Thebes?
38. Describe Thebes, and the character of its inhabitants.
39. By whom was Corinth founded?
40. What sovereigns filled the throne of Corinth?
41. What form of government succeeded?
42. What were these princes called?
43. Was this form of government lasting? and what was the fate of Corinth?
44. What remarkable circumstances are said to have occurred at the destruction of Corinth?
45. What remarkable works of art were peculiar to Corinth?
46. Was Corinth ever rebuilt?
47. What games were celebrated at Corinth?

CHAP. III.

Of the principal Divinities of Greece.

1. Celes'tial, *a.* belonging to heaven.
Mari'ne, *a.* (pron. *mareen'*) belonging to the sea.
Infer'nal, *a.* belonging to the infernal regions, or hell.
5. Im'becile, *a.* weak.
6. Expanded, *part.* spread out.
8. Lyre, *s.* a species of small harp.
9. Dishev'elled, *part.* hanging in disorder.
20. Quiv'er, *s.* a case for arrows.
Cres'cent, *s.* a half moon.
Abjur'ed, *part.* sworn against.

21. Ag′riculture, *s.* the cultivation of the earth.
29. Inex′orable, *a.* not to be moved by entreaty.
31. Indiscrim′inately, *ad.* without choice or distinction.
33. Robu′st, *a.* strong.
Ar′biters, *s.* dispensers.
39. Chaplets, *s.* wreaths.
41. Ide′al, *a.* that exist only in the imagination.
44. Effem′inate, *a.* soft, womanish.
Cor′pulent, *a.* fat.
50. Inhos′pitable, *a.* unfriendly.
53. Nup′tials, *s.* marriage.
55. La′byrinth, *s.* a place so intricate, that a person who entered could not find his way out again.
Constellation, *s.* a set of stars which formed the outline of some figure.

---

1. The ancient Greeks worshipped a vast number of deities, whom they classed under the denomination of *celestial*, *marine*, and *infernal*.

2. Of the celestial deities Jupiter was the chief; indeed he is represented as king of gods and men, the almighty father, at whose nod all nature trembled, and whose commands no one dared to disobey.

3. Jupiter was the son of Saturn and Rhea, or Ops, born in the island of Crete, and educated on mount Ida, by the Coryban′tes, to whom his infancy was intrusted.

4. The Titans* having imprisoned his father Saturn, Jupiter made war against them, conquered them, and set his father at liberty. Saturn, however, made an ungrateful return for this kindness, by conspiring against his life; and being for this treacherous conduct expelled from his kingdom, Jupiter became sole master of the universe, which he shared with his brothers, reserving the kingdom of heaven for himself, and bestowing that of the seas on Neptune, and of the infernal regions on Pluto.

5. Though the majesty, the power, and the greatness

* The Titans were sons of Cœlus and Terra, of gigantic stature and vast strength.

of Jupiter were held in the highest veneration both by the Greeks and Romans, yet the actions which have been attributed to him by the poets by no means accord with those high qualities; on the contrary, they exhibit him in many instances as *imbecile*, unjust, and subject to passions which are a disgrace even to frail humanity; so totally impossible is it for mere human wisdom to form consistent ideas of the Great Supreme.

6. Ju'piter is represented in pictures and statues as sitting on a throne of gold or ivory, holding in one hand thunder-bolts just ready to be hurled, and in the other a sceptre of cypress. His looks express majesty, and an eagle stands with *expanded* wings at his feet.

7. Apol'lo, son of Ju'piter and Lato'na, and the god of music, poetry, medicine, eloquence, and the fine arts, was born in the isle of Delos, and endowed by Jupiter with the power of foretelling future events; his oracles therefore were in great repute.

8. He is represented as a tall, well-shaped personage, without a beard, his head surrounded with beams of light, and holding in his hand a bow, and sometimes a *lyre*. He is by some considered as the Sun, while others represent Phœbus as a different deity.

9. Mars, the son of Ju'piter and Ju'no, or as some say of Ju'no alone, and the god of war, is generally represented as an old man with a thick bushy beard, clothed in armour, and riding in a chariot drawn by two furious horses, called Flight and Terror. He was sometimes accompanied by his sister Bello'na, who appeared in battles armed with a whip, her hair *dishevelled*, and carrying a torch in her hand.

10. Her'mes, or Mer'cury, the son of Ju'piter and Maia, was born in Arca'dia, on mount Cyllen'ne, and intrusted to the care of the Seasons. He was the messenger of the gods, and of Ju'piter in particular; the patron of travellers and shepherds. He conducted the souls of the dead into the

infernal regions; and not only presided over orators and merchants, but thieves and dishonest persons.

11. Mer'cury is represented as a young man, wearing a winged cap called petasus, and wings on his feet called talaria; in one hand he holds a winged rod, entwined with serpents, called a caduceus, and sometimes in the other a purse.

12. Vul'can, the son of Ju'piter and Ju'no, and god of fire, was of so deformed a shape that he was expelled from heaven by his father, and took up his residence in the isle of Lemnos, where he became the patron of those who worked in iron and other metals. He married Ve'nus, the goddess of beauty; but the connexion was not a happy one.

13. Ju'no, the daughter of Sat'urn and Rhe'a, sister and wife of Ju'piter, and queen of heaven, was born at Argos, or, as others say, at Samos, and committed to the care of the Seasons. She was held in high veneration by all the pagan world, and sacrifices were offered to her with the greatest solemnity. She was the patroness of faithful and virtuous matrons, the goddess of power and empire, and the dispenser of riches.

14. Ju'no is sometimes represented as a majestic woman, sitting on a throne, with a diadem on her head, and a golden sceptre in her hand; sometimes as carried through the air in a splendid chariot drawn by peacocks, and attended by I'ris, displaying the lively colours of her beautiful rainbow.

15. Miner'va, the goddess of wisdom, war, and all the liberal arts, was produced from Ju'piter's brain, without a mother. The power of Miner'va was great, and second only to that of Ju'piter: this she generally employed for the benefit of mankind, for which reason she was universally worshipped, though Athens claimed her most particular attention.

16. Miner'va was generally represented as a woman of

large stature, with a countenance more remarkable f masculine firmness and composure, than for softness an grace. On her head she wore a helmet, with a large cre or plume; in one hand she held a spear, and in the oth her Egis or shield, with the head of Medu'sa, one of th Gorgons, on it. The owl was her favourite bird, and wa sometimes seen perched on the top of her helmet.

17. Ve'nus, the goddess of beauty and of love, arose fro the sea, near the island of Cyprus, or, as some say, Cythe'r whither she was wafted by the Zephyrs, and received o the shore by the Seasons, daughters of Jupiter and The'mi Though the most lovely of all the goddesses, she marri Vulcan, the most deformed of the gods; but her condu in the marriage state was licentious in the extreme: y her worship was every where established, and she was he in peculiar veneration at Cy'prus, Pa'phos, and Cythe'ra.

18. Ve'nus is usually represented as a most lovel woman, destitute of clothing, and attended by her so Cu'pid and the Graces; sometimes she is depicted as ridin in a chariot drawn by doves or sparrows.

19. Dian'a, daughter of Ju'piter and Lato'na, twin siste of Apol'lo, and goddess of hunting, was born in the isle o of De'los; she was particularly worshippped at Eph'esu where her temple was one of the wonders of the world and in Tau'rica,* whose inhabitants cruelly offered on he altars all strangers shipwrecked on their coasts.

20. Dian'a is represented arrayed as a huntress, with a bow in her hand, a *quiver* on her shoulder, a *crescent* o her forehead, and attended with dogs: sometimes she appears in a chariot drawn by white stags. Her attendants were nymphs, who like herself had *abjured* marriage.

21. Ce'res, the goddess of corn and of harvests, was the daughter of Sat'urn and Ves'ta; she was a great benefactress to mankind, having instructed Triptol'emus of Eleu'sis

* Now called the Crimea.

in every thing which concerned *agriculture*, and commanded him to teach the rude inhabitants of the earth, who had hitherto lived on acorns or wild fruits, how to plough, sow, and reap. This beneficence made her universally respected, but in Sicily the highest honours were paid her, and the goddess made it her favourite retreat. At Eleu'sis also mysteries were celebrated in commemoration of her favours, which will be hereafter described.

22. Ce'res is represented with a garland of ears of corn on her head, a lighted torch in one hand, with which she is said to have sought for her daughter Pros'erpine, and a poppy, which was sacred to her, in the other.

The principal Marine Deities were as follow :—

23. Nep'tune, brother to Ju'piter, Plu'to, and Ju'no, and god of the sea, was worshipped in almost every part of the earth; but in Lyb'ia he was more particularly honoured, and looked upon as the first and greatest of the gods. The Greeks likewise were greatly attached to his worship, and instituted the *Isthmian* games to his honour.

24. Nep'tune is generally represented sitting in a chariot made of a shell, sometimes alone, sometimes accompanied by his wife Am'phitrite, and drawn by sea-horses or dolphins. In his hand he holds a trident, or sceptre with three prongs, and he is attended by the Tri'tons, Ne'reids, &c.

25. Oce'anus, son of Cœ'lus and Terra, was another deity of the sea, little inferior to Neptune: he married Te'thys, the daughter of Ura'nus and Terra, by whom he had the principal rivers, as the Al'pheus, Pe'neus, Stry'mon, &c. and a number of daughters called Ocean'ides.

26. Oce'anus is represented as an old man with a long flowing beard, sitting upon the waves of the sea.

27. Tri'ton, son of Neptune by Am'phitrite, was very powerful among the sea deities, and could calm the ocean,

or raise storms at pleasure. He is represented as blowing a shell like a trumpet, his body, above the waist, like man, and below, a dolphin.

The principal Infernal Deities were:—

28. Plu'to, the brother of Ju'piter, Nep'tune, and Ju[no] and Proserpine his wife, daughter of Ju'piter and Ce'r[es] whom he carried away by force as she was gather[ing] flowers in the neighbourhood of mount Etna.

29. Plu'to is represented as a stern and *inexorable* go[d] with a grim and dismal countenance. He is seated on [a] throne of sulphur, or ebony, with Pros'erpine by his side; in one hand he holds a sceptre with two prongs, and in the other, keys, to denote that those who enter his domini[ons] must never return. At his feet lay the three headed mo[n]ster Cer'berus; the Harpies* hovered round him; on [his] right hand stood the Par'cæ, or Fates; on his left the E[u]men'ides, or Furies, with their heads covered with snake[s] and from under his throne issued the rivers Le'the, Coc[y]tus, Phleg'ethon and Ach'eron.

30. Plu'tus, son of Ce'res by Ia'sion, and god of riche[s] is reckoned among the infernal deities. He was broug[ht] up by Pax, or Peace, and therefore that goddess was re[]presented at Athens as holding the god of wealth in her la[p].

31. The Greeks represented Plu'tus as blind, because [he] distributed riches indiscriminately; lame, because he ca[me] slowly and gradually; but with wings, to intimate that [he] flew away with greater velocity than he approached man[]kind.

32. Cha'ron, son of Er'ebus and Nox, conducted th[e] souls of the dead, in his boat, over the rivers Styx an[d] Ach'eron into the infernal regions. Such as had not bee[n] honoured with a funeral were not permitted to enter his

* See Introd. Chap. I.

boat, without previously wandering on the shore for 100 years.

33. Cha'ron is represented as an old *robust* man, with a hideous countenance, long white beard, and piercing eyes. His garments are ragged and filthy, and his forehead covered with wrinkles.

34. Mi'nos, Œ'acus, and Rhadaman'thus were the three judges of Hell, who sentenced the souls of the dead either to suffer due punishment for their crimes in Tar'tarus, or to enjoy the reward of their virtues in the pure pleasures of the Elys'ian Fields.

35. Mi'nos was king of Cre'te, Œ'acus king of Œno'pia, and Rhadaman'thus king of the Cyc'lades. They were so renowned for their integrity and strict administration of justice, that, after their death, Ju'piter appointed them to discharge the above-mentioned important office.

36. The Eumen'ides, or Furies, were three sisters, who sprung from the blood that flowed from the wound which Cœ'lus received from his son Sat'urn. Their names were Tisiph'one, Meg'ara, and Alec'to, and they were the ministers of the vengeance of the gods; being always employed in punishing the guilty, both on earth and in hell.

37. The Furies were usually represented with a grim and frightful aspect, clad in a black and bloody garment, with serpents wreathing round their heads instead of hair. They held a burning torch in one hand, and a whip of scorpions in the other, with which they tormented guilty souls.

38. The Par'cæ, or Fates, were powerful goddesses, ministers of Pluto, and represented as standing on the right hand of his throne. Their names were Clo'tho, Lach'esis, and At'ropos, and they were the *arbiters* of life and death to the whole human race. Clo'tho held a distaff, and Lach'esis a spindle, with which they spun the thread of mortal destiny, and At'ropos a pair of scissars, with which she cut the thread when drawn to its intended length.

39. The Parcæ were generally represented as old wome dressed in a white robe, with a fillet of the same colo and *chaplets* made with wool interwoven with the flow of the Narcis'sus.

40. Besides these principal deities, the Greeks wo shipped demigods and rural deities, some of the mo remarkable of whom deserve particular notice.

41. Pan, the son of Mercury and Dry'ope, was the g of shepherds, of huntsmen, and of all the inhabitants of t country: his principal residence was amongst the woo and ragged mountains of Arcadia; from whence he used terrify the inhabitants of the neighbouring country; fro this circumstance, *ideal* terrors have received the name *panic fear*. He invented the pipe with seven reed which he called *Syrinx*, from a beautiful nymph of th name, who, refusing to return his love, was changed in a reed.

42. The appearance of Pan was monstrous and di gusting; he had two small horns on his head; his com plexion was ruddy, his nose flat, his beard thick an bushy, and his legs, thighs, tail, and feet, were those of goat.

43. Bac'chus, son of Ju'piter and Sem'ele, god vineyards and wine, was educated by the nymphs of Ni'sa He undertook an expedition into India, where he taug the cultivation of the vine and the art of making wine, fo which he was honoured by the inhabitants as a god.

44. Bac'chus is usually represented as an *effeminat* youth, extremely *corpulent*, with a rosy countenance; hi head encircled with ivy and vine-leaves, and in his hand *thyrsus*, or small spear, bound about with the same. He is generally seated in a chariot drawn by a lion and tiger, and attended by old Sile'nus, riding on an ass, and a troop of Sat'yrs and Bac'chanals.

45. The Sat'yrs were rural deities, generally attendant on

Pan and Bacchus; they had the legs, feet, and ears of goats, and the rest of the body human.

46. Æ'olus, king of Æo'lia, and god of storms and winds, is represented as seated on a lofty throne, restraining the winds in vast caverns, or letting them loose to sweep over the seas, and cause havoc and destruction in various parts of the earth.

47. Zeph'yrus, son of Astre'us and Auro'ra, god of the west wind, was said to produce flowers by the sweetness of his breath. He was represented as a young man of a delicate form, with wings on his shoulders, and his head encircled with a garland of flowers.

48. Chlo'ris, or Flora, the wife of Zeph'yrus, and goddess of gardens and flowers, was represented as holding in her hand the horn of plenty, and crowned with a garland.

49. The Muses, daughters of Jupiter and Mnemos'yne goddess of memory, were nine in number: 1. Clio presided over history, and was represented as crowned with laurels, holding a trumpet and a book: 2. Euter'pe over music; she was crowned with flowers, and playing on a flute: 3. Thali'a over comedy; she was distinguished by a mask in one hand, and a shepherd's crook in the other: 4. Melpom'ene over tragedy; she wears buskins, and holds a dagger: 5. Terpsich'ore over dancing; her symbol was a harp, and she wore a garland on her head: 6. Era'to over tender, amorous, and lyric poetry; she is crowned with roses and myrtle; has a lyre in one hand, and a lute in the other. 7. Polhym'nia over rhetoric, with a crown of jewels on her head, and a sceptre in her hand: 8. Calli'ope over eloquence and heroic poetry; she wore a crown of laurel: 9. Ura'nia over astronomy; her crown was of laurel, and she held a celestial globe in her hand.

50. Per'seus was the son of Jupiter and Dan'ae, and in his infancy entrusted to the care of the priests of Minerva's temple, at Ser'iphos, one of the Cyc'lades. The exploits of

this hero are too numerous to mention: the principal were, his cutting off the head of Medu'sa, one of the Gorgons, who had the power of changing those who looked on her into stone: from the blood which dropped sprung innumerable serpents, as likewise the winged horse Peg'asus, the favourite of the Muses.

By means of Medu'sa's head, he changed Atlas, king of Maurita'nia, into the mountain which bears his name, as a punishment for his *inhospitable* conduct.

He delivered Androm'eda, daughter of Ce'pheus, king of Ethio'pia, from the sea monster who was about to devour her, and received her in marriage as his reward.

51. Her'cules, son of Jupiter and Alcme'na, was one of the most celebrated heroes in Grecian fable; his most famous exploits were his twelve labours, as follow:—

1. He strangled an enormous lion in the wood of Neme'a, whose skin, which was *invulnerable* by any weapon, he afterwards wore instead of armour:

2. The Hydra of Lerna, with seven heads, which he in vain attempted to destroy with his arrows, sword, and club, as no sooner was one head cut off than several sprung up in its place; but by the application of fire to the wound their *reproduction* was prevented, and the monster destroyed:

3. He chased for a whole year a hind, celebrated for its incredible swiftness, its golden horns, and brazen feet: at the expiration of that period he was successful, and brought her, unhurt, to Eurys'theus:

4. The neighbourhood of Eryman'thus having for some time been ravaged by an enormous boar, Hercules pursued and caught the animal, which he bore away in triumph on his shoulders:

5. He cleansed the stable of Au'geas in one day, which had not been cleansed for many years, though 3000 oxen had been constantly kept in it:

6. He killed with his arrows the *carnivorous* birds which ravaged the country in the neighbourhood of the lake Stym'phalis in Arca'dia:

7. He brought alive into Peloponne'sus a prodigious wild bull, which laid waste the island of Cre'te:

8. He slew Diom'edes, and gave him to be devoured by his own mares, which had been accustomed to feed on human flesh:

9. He obtained the girdle of Hippol'yte, queen of the *Amazons*, by defeating her in battle:

10. He killed the monster Ge'ron, king of Ga'des, who had three bodies, and brought away his numerous flocks:

11. He gathered the golden apples in the gardens of the Hesper'ides, after killing the dragon which guarded them:

12. He delivered The'seus and Pirith'ous from hell, and brought away Cer'berus by force.

52. Many other celebrated exploits are recorded of him, as his assisting the gods against the giants; his conquest of Troy; and others, too numerous to particularize. At length, while offering a sacrifice on Mount Œta, he put on a poisoned tunic, ignorantly sent him by Dejani'ra, which occasioned him such dreadful torments, that he voluntarily threw himself into the flames, and thus put an end to the agonies he endured. A chariot, drawn by four horses, conveyed the immortal part of the hero to heaven, where he was received into the number of the gods.

53. Or'pheus, son of Apollo and the muse Calli'ope, was so excellent a musician, that when he played on his lyre, the most rapid rivers ceased to flow, savage beasts, and even the trees of the forest, followed the enchanting sounds. He married Euryd'ice, who, soon after her *nuptials*, died by the bite of a serpent. Inconsolable for her loss, Or'pheus descended into the infernal regions, and, by the charms of his music, obtained permission for Euryd'ice to return with him, on condition that he did not look back before he

attained the upper regions: this condition Or'pheus broke, and lost Euryd'ice a second time; nor could all his efforts gain admission again to Pluto's gloomy court.

54. Ja'son, the chief of the Ar'gonauts, who sailed in the ship Argo to obtain the golden fleece, unjustly detained by Æ'tes, king of Col'chis: in this exploit he was greatly assisted by Me'de, the king's daughter, whom he married, and took with him, against her father's will.

55. The'seus, king of Athens, is principally celebrated for having destroyed the Mi'notaur, a monster half man and half bull, which was kept in a *labyrinth* at Crete. Ariad'ne, daughter of Mi'nos, king of the island, assisted him in this exploit, and accompanied him on his return to Athens; but The'seus basely abandoned her in the isle of Naxos. There she was found by Bacchus, who gave her a crown of seven stars, which afterwards became a *constellation.*

Questions for Examination.

1. Who were the gods of the Greeks?
2. Who was the chief of these?
3. Who was Jupiter?
4. What were his principal actions?
5. Were there not others unworthy of his dignity?
6. How is Jupiter represented?
7. Who was Apollo?
8. How is Apollo represented?
9. Who was Mars, and how is he represented?
10. Who was Mercury?
11. How is Mercury represented?
12. Who was Vulcan?
13. Who was Juno?
14. How is she represented?
15. Who was Minerva?
16. How is she represented?
17. Who was Venus?
18. How is she represented?

19. Who was Diana?
20. How is Diana represented?
21. Who was Ceres?
22. How is Ceres represented?
23. Who was Neptune?
24. How is Neptune represented?
25. Who was Oceanus?
26. How is Oceanus represented?
27. Who was Triton, and how represented?
28. Who were Pluto and Proserpine?
29. How is Pluto represented, and by whom attended?
30. Who was Plutus?
31. How is Plutus represented?
32. Who was Charon?
33. How is Charon represented?
34. Who were the judges of hell?
35. What was the cause of their appointment?
36. Who were the Eumenides or Furies?
37. How are the Furies represented?
38. Who were the Parcæ or Fates?
39. How are the Parcæ represented?
40. Were there any other deities of the Greeks?
41. Who was Pan?
42. How is Pan represented?
43. Who was Bacchus?
44. How is Bacchus represented?
45. Who were the Satyrs?
46. Who was Æolus?
47. Who was Zephyrus?
48. Who was Chloris?
49. Describe the Muses and their symbols.
50. Who was Perseus, and what were his exploits?
51. Who was Hercules, and what were his exploits?
52. Did Hercules nothing else worthy of record?
53. Who was Orpheus, and what is most remarkable in his history?
54. Who was Jason?
55. Who was Theseus?

CHAP. IV.

Of the Religion of the Greeks.

2. De'ified, *part.* honoured as gods.
3. Uncouth', *a.* strange, inelegant.
4. Superse'ded, *v.* set aside.
5. Sump'tuous, *a.* costly, grand, splendid.
6. Sac'rilege, *s.* a violation of things sacred.
7. Augmenta'tion, *s.* an increase.
8. Corpo'real, *a.* bodily, belonging to the body.
11. Libations, *s.* a pouring out of wine in honour of the gods.
14. Sub'stitute, *v.* to put in place of another.
21. Prognos'tics, *s.* omens or foretellings.
26. Divul'ge, *v.* to tell, to make known.
27. Ini''tiated, *part.* instructed, entered.
    Rite, *s.* a ceremony.
29. Pre'viously, *ad.* before hand.
31. Appari''tions, *s.* ghosts, or pretended ghosts.
33. Type, *s.* emblem, representation.
    Offi''ciated, *v.* performed some office or duty.

---

1. FROM whence the Greeks derived their religion, is so differently related by different authors, that nothing can, with certainty, be said on the subject. The most probable opinion is, that they derived many of their numerous deities and religious observances from the various nations with whom they were in the habits of intercourse, and invented others of their own.

2. It appears that in the early ages of the world, mankind in general performed the public ceremonies of religion on the tops of mountains, or in consecrated groves; and temples are supposed to owe their origin to the spacious monuments erected over the ashes of heroes and great men, who, being afterwards *deified*, sacrifices and other religious rites were celebrated at their tombs.

3. The representatives of the deities, in the more distant ages of Greece, were rude and misshapen masses, either of stone or of wood. Dæd'alus is said to have been the

first who gave them any determinate form, which was generally an *uncouth* imitation of the human figure.

4. But as Greece rapidly advanced in the cultivation of the fine arts, magnificent temples were erected and dedicated to particular deities, and statues of exquisite workmanship *superseded* the shapeless logs which were at first the objects of adoration.

5. When temples or statues were erected, they were consecrated with great solemnity. This was done by anointing them with oil, adorning them with crowns and garlands, offering prayers and sacrifices, and making *sumptuous* entertainments.

6. The temples, statues, and altars were accounted so sacred, that, to many of them, the privilege of protecting malefactors was granted; so that, when a criminal fled to them, it was accounted an act of *sacrilege* to take him thence, which would be followed by grievous punishments.

7. The honours paid to the gods were, in some measure, shared by the priests, as being their more immediate servants. Indeed, so honourable was their office considered, that at Lacedæ'mon it was borne by the kings, and esteemed rather an *augmentation* than a *diminution* of their royal dignity.

8. No person who laboured under any *corporeal* defect was considered worthy of the priestly office; it being thought a dishonour to the gods that they should be served by the lame, the maimed, or those who were any other way imperfect. Nor was their bodily perfection alone sufficient; it was required that none should minister at the altar but those who were upright in mind, pure, and uncorrupt.

9. Of the different orders of priests it is impossible to give an exact account, as not only every god had a different order of priests, but even the same god in different

places. In general there were an Arxieros'ynes, or high priest, Parisa'ti, Kery'kes, and Neoko'roi, inferior priests, whose offices were to collect the corn allotted for public sacrifices, to slay the victims, and to cleanse and adorn the temples.

10. Sacrifices were either, 1. *Voluntary* or *free will* offerings; 2. *Propitiatory* offerings to *avert* the anger of some offended deity; 3. *Petitionary* sacrifices for success in any enterprise; and, 4. Those called *Ta apo manteias*, such as were imposed and commanded by some oracle or prophet.

11. Sacrifices at first consisted merely of herbs and fruits. In process of time, however, animals, and even human victims, were offered; and to render the oblations more acceptable, costly perfumes were sometimes added. Drink offerings, or *libations* of wine, were also common. Sacred cakes made likewise part of the sacrifice; and no oblation was considered as acceptable to the gods, unless mixed with salt.

12. No animal was permitted to be offered to the gods unless it was perfect and without blemish; to ascertain this, it underwent a strict examination by the priest. Food was also set before it, which if it refused to eat, it was rejected as unsound.

13. As to the kinds of animals sacrificed, they differed according to the variety of gods to whom they were offered. To the celestial gods were offered white, to the infernal black victims. Almost every god had some particular animal consecrated to him. Thus, to Mars was usually sacrificed a bull, a dog to Diana, a dove to Venus, a sow to Ceres, &c.

14. Rich men were expected to make valuable oblations, but from the poor the smallest offerings were acceptable: thus he who could not sacrifice an ox, was permitted to *substitute* the figure of an ox made of bread corn, and so of any other animal.

15. Every person, before he offered a sacrifice, was obliged to abstain from all carnal pleasures for some days, and to purify himself by washing. So rigid were the Greeks in observing this custom, that, at some of their solemnities, the priests and priestesses were obliged to affirm on oath that they were duly purified.

16. Persons notorious for any crime were not permitted to attend the sacred rites, till purified from their offences: before the ceremonies began, therefore, such were commanded to be gone.

17. The ornaments and attire of the priests were splendid and costly, differing but little from the royal robes. They were to be without spots or stains, loose and unbound. When sacrificing to the celestial gods, their colour was purple, to the infernal gods they sacrificed in black. They had crowns on their heads, of poplar for Hercules, laurel for Apollo, myrtle for Venus, and after the same manner for the rest. Sometimes the priest wore a mitre made of wool.

18. The victims were adorned with fillets and ribbands tied to their horns, and garlands on their necks. On solemn occasions their horns were overlaid with gold.

19. All things being prepared, the salted cake, the knife, and the crowns, were brought in a basket by virgins appointed for the purpose.

20. The victim was led or driven to the altar without force or violence. The priest then, turning to the right hand, went round it, and sprinkled it with meal and holy water, as also those who were present. All then joined in prayer according to a set form. This being ended, and some other ceremonies performed, the beast was struck down, and its throat cut by the priests appointed for the purpose.

21. If by any chance the beast escaped the stroke, leaped up after it, bellowed, did not fall prone upon the

ground, after its fall kicked violently, was restless, a though it expired with pain and difficulty, did not bleed freely, and was a long time dying, they were thought unlucky omens, as their contraries were considered *prognostics* of good.

22. The parts of the victim selected for the gods were the *thighs*, called Meroi. These were covered with fat that the whole might be consumed; for except all were burned, the sacrifice was not considered as accepted by the gods. The rest served to furnish a feast to the sacrificer and his friends.

23. While the sacrifice was burning, the priest and the person who gave the victim jointly made their prayers to the god with their hands upon the altar. Music was likewise a part of the ceremony, and on some occasions it was customary to dance round the altar, whilst they sung the sacred hymns, which consisted of three stanzas or parts. The first called *strophe*, was sung in turning from east to west, the second, called *antistrophe*, in returning from west to east; then they stood before the altar, and sung the last stanza, called the *epode*.

24. Besides sacrifices, there were other presents offered to the gods, either to appease them when angry, to obtain some favour, or as an acknowledgment for benefits received. These consisted of crowns, garlands, golden cups, and ornaments for the temples. The occasion of their being presented was either engraved on the things themselves, or upon a tablet hung up with them, called a *votive tablet*.

25. But the piety of the ancient Grecians was not confined to great and solemn occasions: it was their universal practice to address their deities by prayer and supplication every morning and evening; and this they did by prostrating themselves with the utmost awe and reverence, holding in their hands boughs of laurel or olive. If this were

before the statue of a god, it was customary to touch its knees with these boughs, or with their hands. If particular reverence were intended, they kissed its feet, or the threshold of the temple.

26. The solemn festivals among the Greeks were so numerous, that it would require a volume to describe the whole; but the Eleusin'ian mysteries cannot be passed over unnoticed, as their celebration was the most solemn ceremony practised in Greece; and so carefully were its rites concealed from the uninitiated, that it was death to *divulge* any part of them.

27. These mysteries were celebrated every fifth year, at Eleu'sis in Att'ica, in honour of Ce'res and her daughter Pros'erpine. Persons of both sexes and all ages were *initiated* at the solemnity; and to neglect this *rite* was considered as a heinous crime.

28. While, however, it was thus thought obligatory upon all to procure initiation if possible, persons guilty of witchcraft, murder, or any other grievous offence, and, at first, all foreigners, were rejected. In after ages, a sort of preparatory festival, called the lesser mysteries, was instituted, to which strangers were admitted.

29. All persons desirous of being initiated in the greater mysteries, were required *previously* to purify themselves in the following manner. Having kept themselves chaste and unpolluted nine days, they came and offered sacrifices and prayers, wearing crowns and garlands of flowers, called *Ismera* or *Imera*, having under their feet the skin of the victim, called *Dioskodion*, or Jupiter's skin. The person who assisted them herein was called *Hudranos*, from *hudor*, water.

30. About a year after, having sacrificed a sow to Ceres, they were admitted to the greater mysteries in the following manner: —

The candidates, being crowned with myrtle, were

admitted by night into a vast and capacious edifice, called Musikos Sekos, or the mystical temple. At their entrance, they purified themselves by washing their hands in holy water, and at the same time were admonished to present themselves with minds pure and undefiled, without which, the external cleanness of the body would by no means be accepted.

31. After this, the holy mysteries were read to them out of a book called *Petroma*, and the priest that initiated them, called *Hierophantes*, proposed certain questions, which were answered after a set form. This done, wonderful objects presented themselves: sometimes the place they were in seemed to shake as with an earthquake; sometimes it appeared bright and resplendent with light and radiant fire, which was immediately succeeded by black darkness and horror; sometimes thunder and lightning; sometimes frightful noises and bellowings, and sometimes terrible *apparitions*, affrighted the trembling spectators.

32. The garments in which they were initiated were accounted sacred, and of no less efficacy to avert evils than charms and incantations. They were never, therefore, cast off till they were torn and tattered; nor were they even then thrown away, but made into swaddling-clothes for children, or consecrated to Ceres and Pros'erpine.

33. The *Hierophantes*, or *revealer of holy things*, who presided at this solemnity, was obliged to live a chaste and single life, and was said to have been a *type* of the great Creator of all things. Next to him in dignity was the *Basileus*, one of the archons, whose business it was to offer prayers and sacrifices, to see that no indecency or irregularity was committed, or to report to the senate all offenders of this kind. Several other persons of high rank *officiated*, whom it will be unnecessary to particularize.

34. This festival was celebrated in the month *Boedro-*

mion, and continued nine days, during which time it was unlawful to arrest any man, or present any petition, on penalty of a heavy fine, or, as some say, death. Those who were initiated were forbidden to eat beans, mullets, or weasels. If any woman rode in a chariot to Eleusis, she was obliged to pay six thousand drachms (193*l.* 15*s.*)

Questions for Examination.

1. From whence did the Greeks derive their religion?
2. Where did the ancients usually perform their religious rites?
3. How were the deities represented in the early ages?
4. Did not religious worship become in time more splendid?
5. How were temples and statues consecrated?
6. Were temples, statues, and altars, held in veneration?
7. Were the priests held in respect?
8. What was required in candidates for the priesthood?
9. What were the different orders of priests?
10. What kinds of sacrifices were offered?
11. Of what did the sacrifices consist?
12. What qualities were necessary in the animal to be sacrificed?
13. What kinds of animals were offered?
14. Were offerings expected to be costly?
15. What was necessary previous to offering a sacrifice?
16. Who were forbidden to attend the sacred rites?
17. What was the dress of the priests?
18. How were victims adorned?
19. In what way did the sacrifice commence?
20. What ceremonies were used?
21. From what circumstances were omens drawn?
22. How was the victim disposed of?
23. What occurred while the sacrifice was burning?
24. What other offerings were made to the gods?
25. Was the religion of the Greeks confined to public occasions?
26. What were the solemn festivals of the Greeks?
27. When and where were these mysteries celebrated?
28. Were any persons admitted indiscriminately?
29. What was required previously to be done?
30. What followed?

31. Were there any further proceedings?
32. Were their garments highly valued?
33. Who were the persons that officiated?
34. When were these mysteries celebrated?

CHAP. V.

Of the Grecian Games.

3. Com'batants, *s.* those who fight.
8. Sup'pled, *part.* rendered pliant.
Antag'onist, *s.* an opponent, an adversary.
9. Annoy'ance, *s.* injury, hurt.
10. Goal, *s.* the mark, or winning post in a race.
Abreast', *s.* side by side.
12. Olym'piads, *s.* periods of four years each.
15. Delin'quent, *s.* an offender, a criminal.
17. Superscri'bed, *part.* written upon.
18. Stim'ulus, *s.* an excitement.
19. Obscu're, *a.* dark, uncertain.
23. Amphic'tyones, *s.* members of the Amphictyonic council, hereafter described.
24. Intermit'ted, *part.* laid aside for a time.
29. Invi'olable, *a.* not to be broken through.

---

1. The Grecian solemn games were the Olympic, the Pythian, the Nemean, and the Isthmian.

2. Previous, however, to a more particular notice of these games, it will be necessary to give a brief description of the sports and exercises used in them.

3. *Dromos*, or running, was held in great esteem among the ancient Grecians, not only as it served for a nimble retreat, but for a sudden assault or onset. To acquire the qualification of swiftness in the course, no pains were spared, no labour thought too great.

4. *Alma*, or leaping, was sometimes performed with weights upon the head or shoulders, sometimes in their hands.

5. *Ripsis*, throwing or darting, was sometimes performed with a javelin, rod, or other instrument of a large size, either thrown with the hand, or by the help of a thong tied about the middle of it; sometimes with an arrow or little javelin, which was either shot out of a bow, or cast by a sling.

6. *Discos* was a quoit, of stone, brass, or iron, which they threw by the help of a thong put through a hole in the middle of it, but in a manner quite different from that of throwing darts. It was of various shapes and sizes: sometimes square, sometimes oblong, and sometimes round.

7. *Pugmiké*, or boxing, was generally performed by *combatants* having in their hands balls of stone or lead. Their arms were guarded by thongs of leather, called *cestus*, reaching to the elbow, and even to the shoulder. These cestus were sometimes filled with lead and iron, to add force to the blows. Those that prepared themselves for this exercise, endeavoured to render themselves fat and fleshy, the better to endure the blows.

8. *Pa'lé*, or wrestling, consisted, at first, merely of bodily exertion; but The'seus invented the art of throwing those who were far superior in strength. The joints and members of those combatants were rubbed and *suppled* with oil. Three falls were necessary to give the *antagonist* the victory.

9. There was, besides this, another sort of wrestling, called *anaclinopa'le*, in which the combatants used voluntarily to throw themselves down and continue the fight on the ground, by pinching, biting, scratching, and every possible method of *annoyance*; by which it often happened that the weaker obtained the victory, though he would never have been able to throw his antagonist.

10. Horse races were performed, either by single horses, or by two, on one of which the rider performed the race, and leaped on the other at the *goal*. Chariot races were

either with two, three, four, or more horses, placed *abreast*, from which the chariots were called *duoroi*, *tethrippoi*, *tetraoroi*, &c. The principal part of the charioteer's skill consisted in avoiding the nussai, or goals; in which, if he failed, the overturning of his chariot, which was the necessary consequence, brought him into great danger, as well as disgrace.

11. Besides the exercises already described, poets, musicians, orators, philosophers, and artists of different descriptions, contended for victory. Among these were Eurip'ides, Xen'ocles, Cleom'enes, Herod'otus, and other celebrated characters.

12. The origin of the Olympic Games is variously related, but the more generally received opinion is, that they were first instituted by Her'cules in honour of Ju'piter Olym'pius, after a victory obtained over Au'geus, 1222 years before Christ. They were, however, neglected after this, till Iph'itus, in the age of Lycur'gus, the Spartan lawgiver, revived and celebrated them with greater solemnity. From this renewal, which took place 884 years before Christ, the Greeks dated their *olympiads*.

13. The care and superintendence of these games were entrusted to the people of Pi'sa, till they were excluded by the Ele'ans, B. C. 364. By this appointment they obtained great privileges, being secure of enjoying their possessions without molestation, no state ever making war on them.

14. The presidents at these games were obliged solemnly to swear that they would act impartially, and not take any bribes, or discover why they rejected some of the combatants. They generally sat naked, and held before them the crown which was prepared for the conqueror.

15. No women were permitted to appear at the celebration of the Olympic games; and a breach of this law was punished by the *delinquent* being thrown from a high rock.

This regulation was, however, evaded; for not only were women sometimes present, but even engaged as combatants, and some obtained the crown.

16. So important were these games considered, that no one was permitted to enter the lists who had not previously exercised himself for ten months in the public gymna'sium at E'lis. No notorious criminal, or the near relative of such, was eligible as a combatant. Whoever attempted to bribe his adversary to give him the advantage, was severely fined; and not only the candidate, but even his father and relations, were obliged to take a solemn oath, that they would have recourse to no artifice which might decide the victory in favour of their friends.

17. The wrestlers were appointed by lot. Little balls, on which some letter was *superscribed*, were put into a silver urn; these were drawn by the candidates, and those who drew the same letter were obliged to contend with each other. He who had an odd letter remained the last, and often had the advantage, as his adversary was usually tired with his previous encounter.

18. The only reward of victory, in any of the exercises, was a *crown of olive;* yet small and trifling as it was, it proved a *stimulus* to courage and virtue, and was more highly prized than the greatest treasures would have been.

19. The origin of the Pyth'ian games is as *obscure* as that of the Olym'pian; but the most common opinion concerning it is, that they were instituted by Apollo himself, in commemoration of his victory over the serpent Py'thon. At first they were celebrated but once in nine years, but afterwards every fifth year, according to the number of Parnassian nymphs that came to congratulate Apollo, and brought him presents after his victory.

20. The exercises at these games are said by some to be the same as those used at the Olympic, as wrestling, boxing, horse and chariot races, &c. Others, however, say, that

at first there was nothing but a musical contention, in which he who sung best the praises of Apollo obtained the prize either of silver or gold, though this was afterwards changed to a garland of palm or beech leaves.

21. It being requisite that every one who contended at these games should perform on the harp, the poet Hesiod was refused admittance, because unable to play on that instrument.

22. The songs which were sung at this festival were called Pythikós Nomos, and divided into five parts, containing a representation of the fight between Apollo and Python. 1. *Anakrousis*, or the preparation for the fight; 2. *Ampeira*, the first attempt; 3. *Katakelousmos*, taking breath and collecting courage; 4. *Iamboi kai dactyloi*, the insulting sarcasms of the god over his vanquished enemy; 5. *Syringes*, an imitation of the serpent's dying hisses.

23. In the third year of the forty-eighth olympiad, the *Amphictyones*, who were presidents of these games, introduced flutes, but they were soon after laid aside, as more suited for funeral solemnities than for the merry and jocund airs of festivals.

24. The Nemean games were a funeral solemnity in honour of Ophel'tes, or Archem'orus, son of Lycur'gus, king of Neme'a, who was slain in his infancy by a serpent. They were for some time *intermitted*, but revived by Hercules after his victory over the Nemean lion.

25. The sports at these games were of the usual kinds, as running, wrestling, the cestus, discus, horse races, &c. and the victors were crowned with parsley, which was an herb used at funerals, and feigned to have sprung from Archemorus' blood.

26. The Isthmian games were so called from their being celebrated on the Isthmus of Corinth, or that neck of land by which Peloponne'sus is joined to the continent. They were instituted in honour of Pale'mon, or Melicer'tes,

son of Ath'amas, king of Thebes, who was drowned with his mother I'no, when she fled from her husband. The body of Melicer'tes was cast on shore near Corinth, and received an honourable burial from Sis'yphus, king of that city, who instituted these games to his memory.

27. Like the rest of the solemn festivals, these were for a time neglected, till revived with greater splendour by The'seus in honour of Neptune.

28. The Ele'ans were the only nation of Greece that absented themselves from this solemnity, and the reason assigned was the murder of the sons of Actor, who were slain by Hercules, and for whose death they could obtain no satisfaction.

29. These games were observed every third, or rather every fifth year, and held so sacred and *inviolable*, that even after the destruction of Corinth by the consul Mum'-mius, they were not discontinued, but the care of them was committed to the Sicyo'nians, till the rebuilding of that city, when it was restored to the inhabitants.

30. The victors at the Isthmian games were rewarded with garlands of pine leaves. Afterwards they were composed of parsley, like those of Nemea, except that the latter were of fresh and green parsley, whilst that in the Isthmian was dry and withered. Parsley was, at length, however, disused, and pine leaves came again into request.

Questions for Examination.

1. What were the solemn games of Greece?
2. What requires previous mention?
3. What was the Dromos?
4. ———— Alma?
5. ———— Ripsis?
6. ———— Discos?
7. ———— Pugmike?
8. ———— Pale?

9. Was there not another species of wrestling?
10. Describe the horse and chariot races.
11. Were there any other exercises?
12. What was the origin of the Olympic games?
13. Who were the superintendents of these games?
14. What was required of the presidents?
15. Who were excluded from these games?
16. What preparations were necessary before entering the lists and what precautions were used?
17. How were the wrestlers appointed?
18. What was the reward of victory?
19. What was the origin of the Pythian games?
20. What exercises were used at them?
21. What qualification was requisite to contend at these games?
22. What were the songs sung at this festival?
23. What musical instrument was introduced by the Amphictyones?
24. What were the Nemean games?
25. What were the sports at these games?
26. What were the Isthmian games?
27. Were they uninterruptedly celebrated?
28. What nation absented themselves, and why?
29. Were these games frequently celebrated, and considered of importance?
30. What was the reward of victory?

CHAP. VI.

Of the Grecian Oracles, &c.

1. Divina'tion, *s.* the art of foretelling future events. Fal'lible, *a.* liable to mistake.
4. Peremp'torily, *ad.* positively.
5. Irrel'evant, *a.* not to the purpose, contrary.
8. Vo'taries, *s.* worshippers, those who paid vows.
9. Respon'ses, *s.* answers. Din, *s.* noise.—Presages, *s.* tokens of good or bad fortune.
11. Perspicu'ity, *s.* clearness.
13. Chasm, *s.* an opening or rent.
14. Affla'tus, *s.* a breathing into.
17. Ambig'uous, *a.* doubtful.

18. Ver'ified, *p.* rendered true.
22. Malefac'tor, *s.* a criminal.
24. Ra'zed, *p.* destroyed.
26. Sup'pliant, *s.* a person who humbly asks a favour.
Dejected, *a.* cast down.

---

1. Of the various kinds of *divination* in use among the ancients, oracles were always held in the highest esteem, as proceeding in a more immediate manner from the gods. Other kinds of divination were liable to mistake, because interpreted by *fallible* men; but the answers of the gods were held sacred and inviolable, as being free from the imperfections or partialities by which those of men might be influenced.

2. Such being the esteem in which oracles were held of old, it is no wonder that whenever any business of great consequence was to be undertaken, any peace concluded, any war proclaimed, any new form of government instituted, or new laws enacted, the oracle should be consulted.

3. Nor were the priests slow in taking advantage of this reputation: for, finding their credit thus thoroughly established, they allowed no man to consult the gods before he had offered costly sacrifices and made rich presents to them. 4. By this practice a twofold advantage was gained; for, while it enriched their sacred shrines, it contributed to keep up their fame, by excluding all but the great and wealthy from asking their advice, and those only on a few stated days. Even the greatest princes could not at other times obtain an answer. Alexander himself was *peremptorily* denied by the Pythia, till she was by force compelled to ascend the tripos.

5. It has occasioned much dispute among the learned, whether oracles were the revelations of demons, or only the delusions of crafty priests. To enter into the argu-

ments which have been used on either side, would be, however, *irrelevant* to the design of this Introduction; we shall therefore pass them by.

6. The most famous oracle of Jupiter was at Dodo'na, a city of Thespro'tia in Epi'rus, though others say in Thessaly. This city was built by Deuca'lion, who found a secure retreat in this spot from the waters of the universal deluge.

7. The origin of this oracle, like all other events of antiquity, is so disguised in fable as to afford little certainty respecting it. It is said by Herod'otus, that two black doves, taking their flight from Thebes in Egypt, one of them came to Lib'ya, where she commanded that an oracle should be erected to Jupiter Ammon, the other to Dodo'na, where she gave the like orders.

8. The temple built to Jupiter in this place was surrounded by a grove of oaks, from some of which oracles were pronounced in a human voice. No doubt the priests concealed themselves in the hollow of these oaks, and from thence gave the answers which were supposed, by their deluded *votaries*, to come from the god himself.

9. Another method of giving *responses*, practised at Dodo'na, was to hang up kettles of brass, communicating with each other, near a brazen statue, holding a whip in its hand of the same metal. When the wind blew strongly, the lash of the whip struck against the nearest kettle, which communicated its sound to all the rest: from this discordant *din* the priests pretended to draw *presages*.

10. Besides that of Dodo'na, Jupiter had oracles at Elis and in Crete; but neither of these was in great repute. From the latter Minos is said to have received those precepts which he afterwards made public for the benefit of mankind.

11. Of the oracles of Apollo, who was thought more

peculiarly to preside over prophets, and inspire them with the knowledge of future events, that of Delphi was the most eminent as well for its antiquity as for the truth and *perspicuity* of its answers, the magnificence of its structures, the number and richness of the sacred *Anathemata*, or presents dedicated to the god, and the multitudes which from all parts resorted thither for counsel.

12. The city Delphi was considered by the ancients as the middle of the world, for which reason it was called by the poets *Omphalos*, or the *navel*. It is pretended that Jupiter, being desirous of knowing the middle part of the earth, sent forth two eagles, one from the east and the other from the west, and that they met in this place.*

13. The oracle of Apollo at Delphi owed its discovery to some goats, which, when they approached a certain cavern that had a small narrow mouth, began immediately to leap after an unusual and antic manner, uttering at the same time strange and unheard of sounds. The goat-herd, amazed at this, went himself to view the cavern, and was himself affected in like manner, leaping, dancing, and foretelling things to come. Those who, on hearing this strange report, resorted to the spot, were inspired likewise, and many threw themselves into the *chasm*, till an edict was issued, forbidding any to approach it.

14. From this time it became a sacred spot, a magnificent temple was erected over it, and a priestess, called *Pythia*, appointed to receive the inspiration and deliver the answers of the god. For this purpose she was seated over the opening on a tripos, and as soon as she received the divine *afflatus*, her eyes sparkled, her hair stood erect, and a shivering ran over her whole body. In this convulsive

* It must be remembered that the ancients considered the earth as a vast plain.

state, she spoke the oracles of the god, often with loud howlings and cries, though sometimes the spirit of inspiration acted with less violence.

15. The Pythia, befores he placed herself on the tripod washed her whole body, and particularly her hair, in the fountain Casta'lia, at the foot of Mount Parnas'sus, and shook a laurel tree which grew near it, the leaves of which she sometimes ate.

16. This oracle gave *responses* but one month in the year, and it was always required that those who came to consult it should make rich presents to Apollo. Sacrifices also were offered to the divinity; and if the omens proved unfavourable, the priestess refused to give an answer.

17. The oracles of Apollo were considered plain and *perspicuous* in comparison of others, so that it was usual for those who had received an obscure answer at Dodona to repair to Delphi for an explanation. Yet they were generally *ambiguous*, and difficult to be understood with precision, so that, let the event be what it might, the credit of the oracle could not be impeached. 18. Thus, when it asserted that Athens must be saved by wooden walls, those who understood it literally, and fortified the citadel with palisades, were destroyed by the Persians, while those who followed the interpretation of Themis'tocles, and betook themselves to their ships, found the prediction *verified*.

19. At Cir'rha, another town of Pho'cis, was likewise an oracle of Apollo, which gave none but favourable responses; for when any calamity was to befall those who came for advice, it was declared by the silence of the god.

20. At De'los, the birth-place of Apollo and Diana, was an oracle of the former, little, if at all, inferior to that at Delphi, and indeed preferred to it by some, for the clearness and *unambiguous* meaning of its answers.

21. The whole island of Delos was held in such venera-

tion, that the Persians, who had pillaged and profaned all the other temples of Greece, offered no violence to that of Apollo in this island, but respected it with the most awful reverence. It was unlawful for any person to die, or a child to be born there, and no dogs were permitted to enter the island.

22. Every year the Athenians made a solemn voyage to Delos, in memory of the deliverance of The'seus and the rest of the Athenian youths from the Mi'notaur. The ship employed in this voyage was nominally the same as that which carried The'seus and his companions to Crete; the decayed parts being from time to time repaired with the utmost care. From the commencement of this voyage till the return of the galley, it was unlawful to put even a *malefactor* to death; thus Soc'rates was reprieved for thirty days after his condemnation for this reason.

23. Another oracle of Apollo was called Didima'cus, and the place where it was situated was Did'yma in Mile'tus. It was also denominated the oracle of the Branchi'dæ, from Branchus, the son of Apollo, who was endowed by his father with the gift of prophecy. 24. The temple was betrayed to Xerxes by its priests, who, to screen them from the resentment of the Greeks, transported them to Sogdia'na. But vengeance for their treachery followed them even here, for their posterity were put to the sword, and their city *razed* by Alexander.

25. There were several other oracles of Apollo, but those already mentioned were the most renowned, and most frequently spoken of by ancient historians.

26. The oracle of Tropho'nius, a son of Apollo, was likewise highly celebrated, and its responses were delivered from a cave. Previous to consulting it, many ceremonies were requisite, and the *suppliant* was obliged to make particular sacrifices, to anoint his body with oil, and to wash in the river Hercyn'na. He was to be clothed in a linen robe,

and, with a cake of honey in his hand, he was directed to descend into the cave by a narrow entrance, from whence he returned backwards, after he had received an answer. He was always pale and *dejected* at his return, and thus it became proverbial to say of a melancholy man, that he had consulted the oracle of Tropho'nius.

27. The rest of the oracles of Greece were, 1. That of Amphiau'rus at Oro'pus, in Attica; 2. Of Mercury at Pha'ra, a city of Acha'ia; 3. Of Hercules at Bura, in Acha'ia; 4. Of Ceres, Pros'erpine, and the Earth, at Patræ, in Acha'ia; 5. Of the Muses at Trœzen, in Peloponne'sus; 6. Of Æsculap'ius at Epidau'rus, in Peloponne'sus; 7. Of Bacchus at Amphicle'a, in Phocis; and several others.

28. Another method of foretelling future events was called *Theoman'tia*, from *Theos*, the gods, and *Mantia*, divination; and differed from oracular information, principally in being delivered at any time or place, whereas the other was confined to a particular spot, and to fixed and stated seasons.

29. Like the Pythia, the Sybils and other prophetesses pretended to be filled with a divine fury, swelling with rage like persons distracted and beside themselves: they foamed, gnashed their teeth, shivered, and trembled, making at the same time a strange and terrible noise; like her too they wore a crown of laurel.

30. Of the Theoman'teis, or prophets, there were three sorts among the Greeks: 1. Those possessed with prophesying demons, who spoke out of the bodies of the possessed persons, they themselves not moving their lips. 2. Those who were merely inspired by the deity, but who did not, like the former, contain him within them. 3. They who were cast into trances or ecstacies, in which they lay like men dead or asleep without sense or motion, but after some time returning to themselves, gave strange relations of what they saw and heard.

31. Divination was also performed by dreams, sacrifices, birds, bees, toads, serpents, by celestial appearances, as comets, eclipses, thunder and lightning, meteors, by lots, by ominous words and things, by water, and by magical enchantments.

Questions for Examination.

1. What was the most celebrated method of divination among the Greeks?
2. Were they frequently consulted?
3. Was any advantage made of this reputation?
4. What were the consequences of this practice?
5. What were the oracles?
6. What were the oracles of Jupiter?
7. What was the origin of this oracle?
8. What was remarkable of this oracle?
9. Was there not another method of making responses?
10. Had Jupiter any other oracles?
11. What was the most famous oracle of Apollo?
12. Where was Delphi situate?
13. How was the oracle of Apollo discovered?
14. What followed?
15. Did the Pythia use any previous ceremonies?
16. What was peculiar to this oracle?
17. Were the answers of this oracle easily understood?
18. What remarkable instance have we of this?
19. Were there any other oracles of Apollo?
20. Was there not another?
21. Was not Delos held in great veneration?
22. What solemnity did the Athenians celebrate on this island?
23. Was there any other oracle of Apollo?
24. What happened to this temple?
25. Were there any oracles of Apollo?
26. What was the next most celebrated oracle?
27. What were the other oracles of Greece?
28. What other method of divination was used?
29. In what way did these prophets deliver their inspirations?
30. How many kinds of Theomanteis were there?
31. By what other ways was divination performed?

CHAP. VII.

Of the Military and Naval Affairs of Greece.

1. Den'izens, *s.* citizens, freemen.
2. Default'ers, *s.* persons who fail in their duty.
4. Sub'stitutes, *s.* persons acting for others.
5. Wick'er, *s.* basket work.
7. Mis'sive, *a.* thrown, or sent forth.
   Precis'ion, *s.* exactness of aim.
   Combus'tible, *a.* that will easily take fire.
13. Relax'ed, *part.* loosened, remitted, weakened.
15. Prognos'tics, *s.* signs, predictions.
17. Storm, *s.* a sudden and violent assault.
20. Undermined, *v.* dug away the earth from under them.
21. Inter'ment, *s.* burial.
22. Invert'ed, *part.* turned backward.
25. Fo'rum, *s.* the market-place.
30. Prow, *s.* the forepart of the vessel.
33. Exem'pt, *a.* free.
34. Pan'oply, *s.* complete armour.
   Sickle, *s.* a reaping hook.
35. Manœu'vred, *p.* managed.

---

1. THE armies of Greece consisted, for the most part, of free *denizens*, who, at a certain age, were obliged by law to appear in arms upon the summons of the proper officer. This age varied in different states. At Athens, youths were obliged to engage in the foreign wars at twenty. At Sparta, seldom before thirty.

2. Every man capable of military duty was entered in a public roll, and served at his own expense. *Defaulters* were deprived of their rights as citizens, and forbidden to enter any of the public temples; and to render escape impracticable, every soldier was branded with certain marks called *stigmata*, which were usually the name or proper ensign of their general.

3. The foot were of three sorts: 1. *Oplitai*, or heavy-armed soldiers, who engaged with broad shields and long spears. 2. *Psiloi*, or light-armed men, who fought with arrows, darts, stones, and slings, annoying their enemies at a distance, but unfit for close fight. 3. *Pellasai*, armed with shields and spears, but of inferior size and weight to those of the Oplitai.

4. There were, in general, but few horse in the Grecian armies, and these consisted of men possessed of estates, and able to furnish horses at their own charge. As luxury increased, however, these men preferred their own ease to military glory, and sent *substitutes* in their room.

5. The defensive arms of the Greeks were:

1. The *Tryphaleia*, or helmet, usually composed of brass or other metal, though sometimes of the skins of beasts. These skins were always worn with the hair on, and to render them more terrible and frightful, the teeth were frequently placed grinning on their enemies. The crests were usually of feathers or horse-hair, that of the common soldiers small, while the officers were distinguished by plumes of a large size, elegantly ornamented.

2. The *Mitre*, or breast-plate, made of brass and lined with wool, was worn next the skin and under the coat of mail.

3. The *Zoma*, which reached from the bottom of the coat of mail to the knees.

4. The *Thorax*, or coat of mail, consisted of two parts, one for the defence of the front, the other of the back; these parts were joined at the sides by a kind of buttons, To prevent the flight of his soldiers, Alexander deprived them of the back plate, thus placing their principal safety in facing the enemy.

5. *Knemides* were greaves of brass, copper, or other metals, to defend the legs.

6. The *Aspis*, or buckler, made either of *wicker* or light wood, covered with hides, and fortified with plates of metal. It was generally adorned with figures of birds and beasts, as eagles, lions, &c.

6. The offensive weapons were:

1. The Spear, or Pike, which was of two kinds; the one to be discharged at the enemy from a distance, the other to be used in close fight.

2. The Sword, which hung suspended by a belt over the shoulders.

3. The Dagger, that frequently served as a knife.

4. The Axine, a sort of pole-axe; and

5. The Corune, or club of wood or iron.

7. The *missive* weapons were:

1. The Bow, first used by the Cretans; it was frequently beautified with gold or silver. The arrows were hooked at the point, and sometimes besmeared with poison; though, to the honour of humanity, this was seldom practised in Greece.

2. The Sling; out of which were cast stones, and plummets of lead, with astonishing force and *precision*. The inhabitants of the Balea'ric Isles (the modern Majorca and Minorca) were so skilful in this exercise, that children were not allowed their food till they could strike it off a high beam with a stone from a sling.

3. *Scutalia*, or a kind of fire-arrows, having a quantity of *combustible* matter, as hemp, pitch, &c. fastened to them. This being set on fire, and the arrows discharged against the enemy, they burnt wherever they fastened. These arrows were particularly serviceable in demolishing the enemy's works.

8. Previous to engaging in any war, the Greeks usually published a declaration of the injuries they had received, and demanded satisfaction. For this purpose, heralds were

appointed, who carried in their hands a staff of laurel or olive, encircled by two serpents, an emblem of peace and concord, as among the Lacedæmonians; or an olive branch covered with wool, and adorned with different sorts of fruits, as among the Athenians.

9. After consulting the gods, the heralds proceeded into the enemy's country, warning them to prepare for an invasion; and sometimes casting a spear in token of defiance. The Athenians frequently let loose a lamb into their enemies' territories; thereby signifying, that their country should no longer be a habitation for men, but merely a pasture for sheep.

10. After every preparation was made to begin the war, though the posture of affairs appeared ever so inviting, yet they durst make no attempts upon their enemies till favourable omens, and fortunate days, encouraged them so to do. An eclipse of the moon would put a stop to the best concerted enterprise; and an unlucky day would prevent their taking advantage of the most promising circumstances. So strong a hold has superstition on the minds of the wisest and best informed in all ages.

11. Of the form of the Grecian camps nothing certain or exact can be said, as it varied according to the custom of the different states, or according to the different circumstances of time and place.

12. The bravest and most experienced soldiers were usually placed at the extremities of the camp, the rest in the middle, that the stronger might guard the weaker, and sustain the first onset, should the enemy attempt to force the entrenchments. These entrenchments sometimes consisted of a ditch and wall, fortified with turrets at regular distances, whence they could annoy the enemy with missive weapons.

13. The Grecian discipline was in some measure *relaxed*

arrows, and stones. Some of these last were of the size of mill-stones, and discharged with such violence as to dash whole houses to pieces at a blow.

20. The method of defending towns was usually by throwing heavy stones, darts, arrows, and all sorts of missive weapons, from the walls upon the invaders: sometimes they threw red hot sand upon the enemy, which, insinuating itself between their armour and bodies, burnt them dreadfully; sometimes they *undermined* the mounts, and thus occasioned the fall and destruction of the towers: they frequently destroyed the engines of the besiegers by fire-arrows, and broke off the heads of the battering-rams by letting fall prodigious stones upon them, or by cutting the ropes with which they were suspended.

21. The Greeks were careful to a superstitious excess in procuring an honourable *interment* for the bodies of their own soldiers who had valiantly fallen in their country's cause. Indeed, so far was this observance carried, that the Athenians condemned their victorious commanders, who had triumphed over the Lacedæmo'nians at Arginu'sæ, to death, because they did not gather up the dead bodies which floated on the waves, though the tempest then raging rendered it impracticable, without imminent danger to the fleet.

22. The soldiers attended at funerals with their arms *inverted*, and other symbols of mourning peculiar to their country. The tombs of the slain were adorned with inscriptions, recording their names and exploits; an oration was pronounced in their praise, and trophies erected over their graves.

23. The spoils taken in war were usually disposed of, 1. in grateful offerings to the gods; 2. in presents to the general; and, 3. divided in proper proportions among the whole army. The prisoners were usually retained or sold as slaves.

24. Trophies were usually erected to commemorate signal victories. These originally consisted of trunks of trees decorated with the arms of the vanquished; but succeeding ages erected more durable monuments of stone or brass, for the same purpose.

25. Of military rewards and punishments among the Greeks, little can be said, as they appeared to have been bestowed or inflicted at the discretion of the commanders. Those who refused to serve in the wars, or quitted their ranks, were obliged to sit three days in the public *forum*, in women's apparel. At Lacedæ'mon, those who lost their bucklers, or ran away from battle, were held in the utmost contempt: any one that met them in the street was at liberty to beat them, without their daring to resist; and they were obliged to wear a filthy garment, patched with divers colours, while their beards were half shaved and half unshaved.

26. The Greeks have been celebrated as a maritime as well as a military people from the earliest ages; and though it is difficult to distinguish historical truth from the fable with which it is obscured, yet we can plainly discover that the ships of Greece traversed the neighbouring seas at a very early period.

27. But it does not appear, though they were tolerably skilled in maritime affairs in the fabulous ages, that naval combats were ever attempted. This species of warfare was reserved for a later period, when military glory was so greatly coveted that both land and sea were made the theatres of their heroic exploits.

28. Ships of war were distinguished by the several orders or banks of oars, which were not, as some suppose, directly over the rowers' heads, but the seats, being fixed one at the back of another, ascended gradually, in the manner of stairs.

29. The usual number of these banks was three, four, or

five; whence the ships were called, *triereis*, *tetrereis*, and *pentereis*, answering to the trireme, quadrireme, and quinquireme among the Romans. Ships were sometimes constructed of ten, twelve, fifteen, and even of thirty banks, but these seldom occur. Besides these, we find a species of vessels used as victualling ships, to supply the fleet with provisions.

30. The warlike engines used on board these ships were:

1. The *Hembolon*, rostrum, or beak, which was of wood fortified with brass, and projecting from the lower part of the *prow*; its use was to pierce holes through the enemy's vessels, that, by thus letting in the water, they might sink them.

2. The *Catasromata* were platforms erected on the deck, that the soldiers, standing as on an eminence, might discharge their missive weapons with more force and certainty.

3. The *Delphin*, which was a vast and massy piece of iron or lead, in the shape of a dolphin, and hung with cords and pulleys to the sail-yards or masts; this being thrown with great violence into the adverse ships, either penetrated them and let in the sea, or sunk them by its weight and force.

31. The crew was divided into rowers, mariners, and soldiers.

32. The duty of the rowers was esteemed the most servile and wretched drudgery, and therefore the most notorious malefactors were frequently condemned to it; for, besides the almost incessant toil in rowing, they had no other convenience for their nightly repose than the benches on which they sat.

33. The *Nautai*, or mariners, were *exempt* from the drudgery of the oar, but performed all other duties in the ship; but to prevent confusion, each had his proper office assigned him, as one to trim the sails, another to fit the sail-yards, &c.

34. The *Epibatai*, or soldiers, were solely for the combat, and were armed in the same manner as the land forces, except that their *panoply* was heavier and more compact, and their spears longer. They had likewise a kind of *sickle* fastened at the end of long poles, for the purpose of cutting the adversary's rigging, and letting the sails fall on the deck.

35. In preparing for an engagement at sea, the first business was to disburthen the ships of every thing that could be spared, to render them lighter, and more easily *manœuvred* in the action: they likewise furled the sails, lowered the masts, and secured whatever might expose them to the winds; choosing rather to be governed by oars, which they could manage at their pleasure.

36. Before they joined battle, both parties invoked the gods to favour them, by prayers and sacrifices; and the commanders, going from ship to ship, exhorted the soldiers to behave like men. The signal was then given by hanging out from the admiral's galley a gilded shield, or a red banner, and sounding trumpets.

37. The attack was made by the ships endeavouring, with their beaks, to dash each other in pieces, while the soldiers annoyed their enemies with darts and slings; and when they had closed and fastened the ships together with grappling-irons, they fought hand to hand with swords and spears.

Questions for Examination.

1. Of whom did the armies of Greece consist?
2. How was this enforced?
3. How many kinds of foot were there?
4. Of whom were the cavalry composed?
5. What were the defensive arms of the Greeks?
6. What were their offensive weapons?

7. What were their missive weapons?
8. Did the Greeks commence a war without previous notice?
9. How was this declaration made?
10. Was there any farther delay?
11. What was the form of the Grecian camp?
12. How were the soldiers stationed, and how was it fortified?
13. Was the camp discipline strict?
14. What preceded an engagement?
15. What instance have we of this?
16. What was the martial music of the Greeks?
17. Did they form frequent sieges?
18. How did they commence a siege?
19. What engines did they use in sieges?
20. How did the besieged defend themselves?
21. What became of their dead?
22. What ceremonies were used at funerals?
23. In what manner were the spoils disposed of?
24. What were trophies?
25. What were the Grecian military rewards and punishments?
26. Were the Greeks celebrated as a maritime people?
27. Did they early equip warlike fleets?
28. How were their ships of war distinguished?
29. What were the usual rates?
30. What warlike engines were used on board these ships?
31. How was the crew divided?
32. What was the duty of the rowers?
33. How were the mariners employed?
34. What was the duty of the soldiers, and how were they armed?
35. In what manner did the Greeks prepare for battle?
36. What ceremonies were used on the occasion?
37. Describe the attack.

CHAP. VIII.

Manners and Customs of the Greeks.

1. Prim'itive, *a.* ancient, original.
2. Polyg'amy, *s.* the having more than one wife.
3. Propi'tious, *a.* favourable.
12. Legit'imate, *a.* lawful.
14. Ag'riculture, *s.* the cultivation of land.

15. Penu'riously, *ad.* in a niggardly manner.
19. Effem'inate, *a.* soft, refined.
29. Defun'ct, *s.* dead person.
31. Panegyr'ic, *s.* a speech in praise of any person.

---

1. The *primitive* Grecians lived without laws or government, and marriage was unknown among them. Ce'crops, the first king of Athens, introduced that useful institution, so essential to a well-organized state. After its introduction, it was encouraged in every possible way, and those who continued unmarried, after a certain age, were subject to penalties for their neglect.

2. *Polygamy*, though not absolutely forbidden, was greatly discouraged, and seldom practised in the Grecian states: instances are recorded of persons having two wives at once; but none of a greater number.

3. The winter months were considered as the most *propitious* to marriage, and the most convenient season, when there happened a conjunction of the sun and moon; at which time they celebrated their festival called *Theogamia*, or the marriage of the gods.

4. Most of the Grecian states required that citizens should match with none but citizens; and those who broke this law were liable, together with their children, to be sold for slaves. Such citizens as imposed foreign women upon men of Athens, as their own daughters, were deprived of all their privileges, and exposed to shame.

5. Marriages were not considered lawful, unless solemnized with the consent of both parents; or, if the parents were dead, the approbation of brothers was necessary.

6. Dowries, or marriage portions, were generally given, except among the Lacedæmo'nians, who abolished the custom.

7. Previous to marriage the virgins made presents to Dian'a, to obtain permission to depart out of her train,

and change their way of life. Sacrifices were likewise offered to Jupiter and Juno, to render those deities propitious; and the hair of the bride was cut off, and offered either to Dian'a or some other divinity, to whom she was supposed to be under peculiar obligations.

8. In sacrificing, on these occasions, the gall of the victim was taken out, and thrown behind the altar, to signify that anger and malice ought not to exist in the marriage state: if, on inspecting the entrails, any ill omens were observed, the contract was dissolved, and the nuptials prevented.

9. The dress of the bride and bridegroom was splendid, and decked with garlands, as was likewise the house in which the nuptials were solemnized. The bride was usually conducted in a chariot from her father's house to her husband's in the evening, with torches carried before her: on their arrival, the axle-tree of the carriage was burnt, to signify that she was never to return: a sumptuous banquet followed, with music, dancing, and songs, called *epithalamia.*

10. The Grecian women, particularly the unmarried, whether virgins or widows, were kept closely confined, so that sometimes they could not pass even from one part of the house to another without leave. New married women were almost under as strict a confinement; but when they had borne children, they were allowed greater liberty, but they were obliged to be covered with veils when they went abroad.

11. In Sparta, however, this delicacy was not observed: for the virgins were there compelled, by the laws of Lycurgus, to exercise themselves in all kinds of manly sports, and to dance naked at their solemn festivals; which, however repugnant to our ideas of modesty, is said to have produced none of the ill consequences that might have been anticipated from such apparent indecency.

12. Persons who had no *legitimate* issue were allowed to adopt the sons of other men. Yet, to prevent rash and inconsiderate adoptions, certain regulations were enacted, which being complied with, the adopted person had his name enrolled in the ward and tribe of his new father, and relinquished all claim on the family he had left.

13. As children were supposed to share in the prosperity and good fortune of their parents, so they were expected to partake of their losses and disgraces. They considered it likewise an honour, and a small return of gratitude for the care and attention they had experienced, to perform the most menial offices for them, as washing their feet, and providing a comfortable maintenance for them in their old age.

14. The Greeks usually made four meals a day, of which the supper was the principal. In the primitive times, their food was the fruits of the earth, and their drink water; when *agriculture* had made some progress, the use of bread was introduced; but the flesh of animals was not used in their diet till a much later period. Even after this had for some time made a part of their food, they used no arts of cookery, nor sought after delicacies; but were content with goats, sheep, oxen, and swine, whose flesh they simply roasted, boiled meats being then unknown.

15. But, with other luxuries, that of the table at length crept in, and some of the cities of Greece, but more particularly the island of Sicily, became renowned for producing excellent cooks. In Lacedæ'mon, however, and even in Athens, frugality was much longer maintained than in any other of the states of Greece; hence, to live like an Athenian, signified to live *penuriously*.

16. Water was the common drink, sometimes cooled with ice; but wines, and even perfumed wines, were introduced at the tables of the rich, though they were, in general, sparingly used.

17. At entertainments men and women were never

invited together. The guests, before they went thither, carefully washed and anointed themselves, and wore garments suitable to the occasion. On their arrival, they were received by the master of the house, who either took them by the hand, or kissed their lips, hands, knees, or feet, as they deserved more or less respect.

18. The ancient Grecians sat at meat, either on

1. A *Diphros*, or seat capable of containing two persons;

2. A *Thronos*, on which they sat upright, having a stool for their feet; or,

3. A *Clismos*, on which they sat leaning a little backwards.

19. In the more *effeminate* ages that succeeded, however, this posture was changed for that of reclining on beds or couches: the table being placed in the middle, beds covered with cloth or tapestry were set round it, on which the guests reclined, ranged according to their quality.

20. Immediately on the provisions being set on the table, and before they began to eat, a part was offered, as a sort of first fruits, to the gods. And, at the bringing in of the second course, the guests adorned themselves with garlands of flowers, provided for that purpose by the master of the house, the room being at the same time perfumed with frankincense and other odours.

21. At entertainments, there was an officer, called *Basileus* or king, appointed to determine the laws of good fellowship, and to observe whether every man drank his proportion: he was commonly chosen by lot, and men of the highest quality were obliged to obey his commands.

22. A custom similar to our drinking healths was likewise observed, not only to persons present, but likewise to the absent, and to the gods; and at every name they poured a little of the wine on the ground, which was called a libation. Those who refused to drink in their turn were obliged to depart from the entertainment.

23. The feast being ended, a libation, with a prayer, was offered, and a hymn sung to the gods; after this the guests were entertained with music, dancing, and other diversions.

24. When any person was seized with a dangerous distemper, it was customary to fix over his door a branch of laurel, to render Apollo propitious, by whom men were supposed to come by their death. When the last pangs were on him, his friends and relations made supplications to Mercury, whose office it was to convey the ghosts to the regions below; they likewise endeavoured to catch his dying words, which were never after repeated without reverence; they kissed and embraced him likewise, and strove to inhale his last breath, as fancying his soul would thus pass into their bodies.

25. As soon as the person had expired, his eyes and mouth were closed, and his face covered; the limbs were then decently disposed, and the body washed and anointed; a splendid garment was next wrapped about it, and chaplets of flowers and green boughs scattered over it: after this the body was laid upon a bier, at the entrance of the house; a cake, composed of flour, honey, &c. was put into its mouth, to appease the fury of Cer'berus, and a piece of money to pay the fare of Cha'ron's boat.

26. The Greeks sometimes buried, and sometimes burned their dead; the body was usually carried upon a bier; but at Lacedæ'mon upon bucklers, and followed by the relations and friends of the deceased.

27. Their ordinary mourning consisted in abstaining from all banquets and entertainments; in divesting themselves of all ornaments, and laying aside their jewels and splendid apparel; in cutting or tearing off the hair; in rolling themselves in the dust; in covering their heads with ashes; in muffling themselves up when they went abroad; in going with their head drooping, and with every

appearance of faintness and sorrow; in accusing and cursing the gods;* and in employing hired mourners and musicians to bewail the deceased.

28. The corpse was placed on the top of the funeral pile; and not only the bodies of various animals, but, at the burning of a man of quality, frequently those of slaves and captives were thrown upon it; fragrant ointments and perfumes were likewise poured into the flames; and if the deceased was a military person, his arms were burnt with him.

29. The pile was lighted by the nearest relations of the *defunct*, and when it was burnt down, the fire was extinguished with wine; the bones and ashes carefully collected, washed with wine, anointed, and placed in the funeral urn for interment.

30. Every family had its own private burying-place, to be deprived of which was one of the greatest calamities that could befall it. At first, their monuments were only hillocks of earth; but in after ages, pillars, towers, and tombs, adorned with curious devices, were frequent.

31. At the funerals of great men, a *panegyric* was usually pronounced, and games of different kinds instituted; the house of the deceased was afterwards purified, and an entertainment provided for the company: from time to time the tombs were adorned with herbs and flowers, and perfumed with sweet ointments.

---

* Though this may appear to us impious in the highest degree, yet with them it was otherwise; for their gods, being considered as subject to human passions, they were thought to occasion calamities sometimes from envy or cruelty. It is, however, impossible to reconcile such conduct with common sense: it can only be accounted for by the force of custom, and an implicit belief in the monstrous absurdities that had been handed down to them by their priests and rulers from the remotest antiquity; for such ideas could not originate in an age when philosophy and science were cultivated.

Questions for Examination.

1. In what manner did the primitive Grecians live? and by whom was marriage introduced?
2. Was polygamy permitted?
3. What was the most propitious season for marriage?
4. With whom might the Greeks intermarry?
5. What was necessary to render marriage lawful?
6. Were dowries given with the Grecian women?
7. What ceremony was necessary previous to marriage?
8. What was peculiar at the sacrifice?
9. Describe the nuptial dress and ceremonies?
10. Were the Grecian women allowed much liberty?
11. Were there no exceptions to this?
12. What was allowed to persons who had no children?
13. What was expected of children?
14. What was the diet of the Greeks?
15. Did they always retain this simplicity?
16. What was their common drink?
17. What was peculiar in the entertainments?
18. How did the ancient Greeks dispose themselves at meals?
19. What was the more modern custom?
20. How did the feast commence?
21. How was the feast regulated?
22. What custom was observed in drinking?
23. How was the feast concluded?
24. What happened when a person fell sick?
25. What was done when the person had expired?
26. How did the Greeks dispose of their dead?
27. In what did their mourning consist?
28. What occurred at the funeral pile?
29. What followed?
30. Where did they bury the ashes?
31. What solemnities were observed at the tombs? and what concluded the ceremony?

Ancient
GREECE
MACEDONIA
Thasus
Lemnos
Scyros
Andros
Tenos
Myconus
Delos
Cythnus
Seriphus
Naxos
Melos
Amorgos
Thera
Cythera
Zacynthus

M

THE HISTORY OF GREECE.

MAHARAJA SERFOJI ... THE ... MAHAL

CHAP. I.

Of the earliest State of Greece.

1. Petty, *a.* small, insignificant.
Perspicu'ity, *s.* clearness, distinctness.
Mythol'ogy, *s.* the history and explanation of fabulous gods and heroes.
2. Olym'piad, *s.* (in chronology) the space or period of four years, whereby the Greeks reckoned their time. Vide Intro. ch. v.
3. A'braham, *s.* the son of Terah, a native of Ur, in Chaldea, born A. M. 2008, and B. C. 1996, from whom sprang the Hebrews.
4. Her'cules, *s.* a demi-god of the ancient Greeks, fabled to be the son of Jupiter. He was one of the greatest heroes of antiquity. Vide Intro. ch. iii.
5. Licen'tious, *a.* unlawful, unrestrained.
8. Pea'sant, *s.* a country fellow.
15. Aristocrat'ical, *a.* that form of government where the supreme power is held by the nobility.
17. Repub'lican, *a.* that form of government administered by magistrates chosen by the people.
20. Apol'lo, Dian'a, Lato'na, Miner'va. Vide Intro. ch. iii.

---

1. THE History of ancient Greece, like that of modern Germany, is not so much the history of any particular kingdom, as of a number of *petty* independent states, sometimes at war, and sometimes in alliance with one another. Of these different states, therefore, we shall now give an account, with as much brevity as is consistent with *perspicuity*; and we shall begin our narrative at that period where real and authentic history commences; for as to the more early, that is, the fabulous times of the Grecian republics, these belong rather to *mythology* than to history.*

* It may not be amiss, however, to observe, that in the very early ages the inhabitants of Greece were little better than brutes, living

2. Si″cyon was the most ancient of the kingdoms established in Greece. The beginning of it is placed by historians in the year of the world one thousand nine hundred and fifteen, before Christ two thousand eighty-nine, and before the first *Olympiad** one thousand two hundred and five. Its first king was Ægi′alus, and it is said to have lasted a thousand years.†

3. The kingdom of Argos, in Peloponne′sus, began one thousand and eighty years before the first Olympiad, in the time of *Abraham.* Its first king was In′achus.

A.M. 2148.

4. This was succeeded by the kingdom of Myce′næ, so called because the seat of government was transferred from Argos to Myce′næ by Per′seus, the grandson of Acris′eus, the king of Argos, whom Pers′eus unfortunately slew. Eurys′theus, the sixth in succession from him, was expelled by the Heracli′dæ, or descendants of *Hercules,* who made themselves masters of Peloponne′sus.‡

5. The kingdom of Athens was first formed into a regular government by Cecrops, an Egyptian. This prince having quitted Egypt, and spent some time in travelling through Phœni″cia and other parts, came at last into At′tica, where he married the daughter of Actæ′us,

A.M. 2448.

---

indifferently on every herb, root, and fruit that came in their way, and lying either in the open fields, or at best sheltering themselves from the inclemency of the weather in dens, caves, and hollow trees. When, by degrees, they had acquired a small portion of refinement, and had begun to form communities, each governed by its chief, their condition was but little bettered, as the strong preyed upon the weak, and those only were safe whose territory presented no temptation to the plunderer. Laws they had none; but every one did what was right in his own eyes, unless restrained by weakness or fear.

* The first Olympiad was B. C. 884.

† This kingdom was originally called Ægi′ala, from its first king, and did not receive the name of Sic″yon, till 740 years after its foundation, from Si″cyon, its nineteenth monarch.

‡ Agamem′non, the celebrated leader of the confederated Greeks at the siege of Troy, was the second in succession from Eurys′theus.

the king of that country, and upon his death succeeded to the throne.

6. He taught the people, who had hitherto led a wandering life, the use of fixed habitations; restrained all *licentious* amours, by obliging every man to be content with one wife; and, for the better administration of justice, he instituted the celebrated court of *Areop'agus.**

7. Amphic'tyon, the third king of Athens, established the famous Amphictyon'ic Council,† which makes so capital a figure in the history of Greece; and Codrus, the last prince of this line, devoted himself for the good of his country.

8. For in a war between the Athenians and the Heracli'dæ, in which the latter had penetrated to the very gates of Athens, Codrus hearing that the Oracle had declared that the Athenians would prove conquerors, should their king fall in the contest, disguised himself in the habit of a *peasant*, and going over to the enemy's camp, purposely provoked one of their soldiers, who instantly slew him.

9. The Heracli'dæ, being informed of this circumstance, concluded that heaven had declared against them; and they therefore retreated to their own country without striking another blow.

10. After the death of Codrus, the title of king was abo-

---

* The Areop'agus was a hill in the neighbourhood of Athens, dedicated to Mars, on which was held a seat of justice called by the same name. The number of judges that composed this court is unknown, but they were selected from the most upright and illustrious of the citizens. The Areopa'gitæ took cognizance of murders, impiety, and immoral behaviour, particularly of idleness, which they deemed the cause of all vice. They always sat in the open air, and heard causes and passed sentence in the dark, that the countenance of the plaintiff or defendant might not influence the decision. Those who pleaded before them were forbidden to use eloquent language, a plain statement of facts only being permitted. Their sentence was sacred and inviolable.

† This council originally consisted of 12 persons, but it was afterwards increased to 30. They were the wisest and most virtuous men, from different cities of Greece.

lished at Athens, and that of Archon, or chief governor, substituted in its stead. The enjoyment of this office was at first for life, but it was afterwards limited to ten years, and finally to one year.

11. Cadmus was the founder of the kingdom of Thebes. A.M. 2549. He is said to have invented sixteen letters of the Greek alphabet; though it is probable that he only borrowed them from the Phœnician.

12. The kingdom of Sparta, or Lacedæ'mon, is supposed to have been first instituted by Lelex.*

13. Hel'ena, the tenth in succession from this monarch, is equally famous for her beauty and her infidelity to the marriage bed. She had not lived above three years with her husband Menela'us, when she was carried off by Paris, the son of Priam, king of Troy. In revenge, the Greeks invested that city, and took it after a siege of ten years, about the time that Jephtha was judge in Israel.†

14. Corinth began to be formed into a state at a later A.M. 2820. period than any of the kingdoms above mentioned. Its first sovereign was Sis'yphus, the Son of Æ'olus; and, upon the expulsion of his descendants, Bacchis assumed the reins of power.‡

15. The government after this became *aristocratical*, chief magistrates being annually chosen by the name of Pryt'anes. At length Cyp'selus usurped the supreme authority, which he transmitted to his son Perian'der, who was reckoned one of the seven wise men of Greece.

16. The kingdom of Ma'cedon was first governed by Car'anus, a descendant of Her'cules, and subsisted from his

---

* Euro'tus, the grandson of Lelex, having no male offspring, left his kingdom to Lacedæ'mon, who, marrying Sparta, the daughter of Euro'tus, named the city after her, and the country after himself, but this distinction was not observed.

† On the events of the last year of this siege, Homer has founded his exquisite poem of the Iliad.

‡ From him this race was called Bacchi'ades.

time till the defeat of Per'seus by the Romans, a space of six hundred and twenty-six years.

17. Such was the political situation of Greece in the early period of its history, during which we see that kingly government prevailed in all the states; but this was soon changed every where, except in Macedo'nia, for a *republican* mode of government, which, however, was diversified into as many various forms as there were different cities, according to the peculiar character of each respective people.

18. These different states, though totally independent, and sometimes at war with one another, were yet united by one common language and one religion; by the celebration of public games, at which they all assisted; and particularly by the famous Amphictyon'ic Council, which met twice a year at Thermop'ylæ, in order to deliberate on the general interest of those states of whose deputies it was composed.*

19. The states that sent deputies to this council were twelve; viz. the Thessa'lians, the The'bans, the Do'rians, the Io'nians, the Perhæ'bians, the Magne'tes, the Lo'crians, the Œ'tans, the Phthio'tes, the Ma'lians, the Pho'cians, and the Dolo'pians.

20. Each of these states sent two deputies; one named Hierom'nemom, who took cognizance of religious concerns, the other called Pylag'oras, who attended to the civil interests of his community.

21. After offering sacrifices to *Apol'lo*, *Dian'a*, *Lato'na*, and *Miner'va*, the deputies took an oath, importing, that they would never *subvert* any city of the Amphic'tyons, never stop the course of waters either in war or peace, and that they would oppose any attempts to lessen the reverence and authority of the gods, to whom they had just paid their devotions.

---

* They afterwards met only once a year at Thermop'ylæ, and once at Delphi.

22. These different motives to confederacy united the Greeks for a time into a body of great power, and greater renown. By this association a country not half so large as England was able to dispute the empire of the world with the greatest monarchs of the earth; by this association they were able not only to oppose, but even to rout and disperse the most numerous armies of Persia, reducing the power of that nation to so low an ebb as to make them submit to the most mortifying conditions of peace.*

23. But of all the states of Greece, the two that made the most capital figure were Athens and Lacedæ'mon. Of these, therefore, it will be necessary to give a more particular account than our limits will allow of the rest.

Questions for Examination.

1. Of what nature is the history of ancient Greece?
2. What was the most ancient kingdom of Greece? by whom founded, and when?
3. What is the date of the foundation of Argos, and who was its first king?
4. What kingdom succeeded Argos, and what event is deserving of record?
5. By whom was the kingdom of Athens founded?
6. What valuable regulations did he introduce?
7. What other princes performed any thing remarkable?
8. In what manner did Codrus do this?
9. What was the consequence?
10. What happened after the death of Codrus?
11. By whom was Thebes founded, and for what was its founder celebrated?
12. By whom was the kingdom of Sparta instituted?
13. What remarkable personage reigned in Sparta?

---

* While the members of the Amphictyon'ic Council continued to be upright, virtuous, and honourable, the states they represented maintained their vigour and reputation. But by degrees venal and unprincipled men were introduced into this august body, who betrayed the trust reposed in them, and promoted their own, rather than the interests of their constituents. This was more particularly the case in the time of Philip, king of Macedon, who, by bribery, obtained great influence in the council; nor did it ever after regain its former independence.

14. When was Corinth founded, and who was its first king?
15. What change took place in its government?
16. By whom was the kingdom of Macedon founded?
17. What was the prevailing form of government in ancient Greece?
18. Were the different states of Greece in harmony with each other?
19. What were those states?
20. How many deputies were sent by each state, and what were they called?
21. What ceremonies were observed on its meeting?
22. What advantages were the result of this confederacy?
23. Were all these states of equal importance?

CHAP. II.

Of the Government of Sparta, and the Laws of Lycurgus.

1. Pelop'idæ, *s.* descendants of Pelops.*
   Heracli'dæ, *s.* descendants of Hercules.
2. Cen'turies, *s.* hundreds of years.
5. Um'pire, *s.* a decider of disputes.
6. Le"gislator, *s.* a lawgiver.
8. Re'gent, *s.* a viceroy, one who governs during the minor'ity or disability of the king.
10. El'igible, *a.* fit to be chosen.
12. Exec"utive, *a.* having the quality or power of executing.
   Judic'ial, *a.* belonging to a judge or a court of justice.
27. Skir'mishes, *s.* slight encounters.
   Minor'ity, *s.* the state of being under age.
28. Inu'red, *part.* accustomed.

---

1. LACEDÆ'MON, as we have already observed, was in the beginning governed by kings, of whom thirteen in succession held the reins of power, of the race of the *Pelop'idæ.* Under the *Heracli'dæ,* who succeeded them, in-

---

* Pelops was the son of Tan'talus, king of Phrygia. Being obliged to fly before the conquering arms of Tros, king of Troy, he took refuge in Greece, where he obtained Hippoda'mia, daughter of Œnoma'us, king of Pisa, by outrunning her father in a chariot race. After his death he received divine honours.

stead of one king, the people admitted two, who governed with equal authority.*

2. This change is said to have been owing to the following circumstance: Aristode'mus dying, left two sons, Eurys'thenes and Pro'cles, who were twins, and so very much alike that it was hardly possible to distinguish the one from the other; the mother, equally attached to both, and desirous of advancing both to the throne, pretended that she really could not tell which of them was first born, or which had the best claim: the people therefore invested both with the sovereign power; and this form of government, however strange, continued to subsist for several *centuries*.†

3. It was during this latter period, that the Helots,‡ or peasants of Sparta, were enslaved; for these people having taken up arms, in order to vindicate their right to the same privileges as the citizens enjoyed, which the two first kings had bestowed upon them, but of which Agis the son of Eurys'thenes had deprived them, they were, after a violent struggle, subdued.

4. To punish them for their rebellion they and their posterity were condemned to perpetual slavery; and to render their condition as disgraceful as it was miserable, all other slaves were called by the general name of Helots.

5. To prevent the repetition of these and the like disorders, to which this little state was subject, Lycur'gus§ instituted his celebrated body of laws, which makes so conspicuous a figure in the history of Greece; and which con-

* This form of government was called a dyarchy.

† That is, one of each family ascended the throne; there were 30 princes in succession of the line of Eurys'thenes, and 27 of that of Pro'cles.

‡ The Helots were inhabitants of Helos, an ancient city of Laco'nia, who having given offence to the Spartans, were subdued and made slaves: the same appellation was afterwards given to all the slaves in Sparta.

§ Lycur'gus was the son of Euno'mus, the fifth king of the Eurytio'nian line, by a second wife.

tinued for a long time to render Lacedæ'mon at once the terror and the *umpire* of the neighbouring kingdoms.

6. But before he thus displayed his patriotism and his abilities as a *legislator*, he gave, if possible, a still more striking proof of his disinterestedness and love of justice. For having succeeded to the throne by the death of his elder brother, Polydec'tes, without issue, and the queen-dowager, his sister-in-law, afterwards proving with child, she offered to destroy the birth, provided he would marry her, and admit her into a share of power.

7. Lycur'gus dissembled his resentment at so unnatural a proposal, and fearing that she might use means to put her design in execution, he assured her, that as soon as the child was born he would take care to remove it out of the way.

8. Accordingly she was delivered of a boy, which Lycur'gus commanded to be brought to him, and presenting him to the people, as their lawful sovereign, by the name of Charila'us, he continued thenceforward to act, not as king, but as *regent*.

9. The better to qualify himself for the office of a legislator, which he was now about to assume, he travelled into Crete,* and afterwards into Asia, where he is said to have discovered the works of Homer. Thence he went into Egypt; and having made himself acquainted with the customs and institutions of the various countries through which he passed, he at length returned home; and being assisted in his designs by some of the leading men of the state, he published his celebrated code of laws.†

---

* In this island he studied the laws of Minos, at that time in high repute, and made extracts from them, for the purpose of introducing them into Sparta. In this he was assisted by one Thales (not the philosopher), who afterwards repaired to Sparta, at the request of Lycur'gus, to prepare the people for the great change he meditated.

† During his absence, the kingdom of Lacedæ'mon appears to have been a prey to anarchy and licentiousness. The kings possessed merely

10. By these it was enacted, that the kings should retain their right of succession as before; but their authority was considerably diminished by the institution of a Senate, consisting of twenty-eight members, chosen from among the principal citizens, into which none were *eligible* till they were sixty years of age.

11. The kings, however, still enjoyed all their outward marks of dignity and respect. They had the chief seats in every public assembly; they gave their votes first; they received ambassadors, and other strangers of distinction; and in time of war they had the command of the army; though upon these occasions they were subject to the control of the Senate, who sometimes obliged them to march against the enemy, or return home, contrary to their judgment or inclination.

12. The Senators, too, were the more respectable, as they held their places for life; and besides being possessed of so considerable a share of the *executive*, they were invested with the whole of the *judicial* power; and this part of their duty they executed with such integrity and discretion, that though there lay an appeal from them to the people, yet their decrees were very seldom reversed.

13. Their authority, however, was about a century after controlled by the erection of a superior court, called the Court of the Eph'ori, consisting of five members only, chosen annually from among the people: these had a power to arrest and imprison even the persons of their kings, if they acted in a manner unbecoming their station.*

---

the shadow of authority, and the people were become lawless, discontented, and rebellious. Aware of the influence of religion, or rather of superstition, on the minds of the commonalty, he visited Delphi, and obtained the sanction of the Oracle to his meditated reformation.

* The Eph'ori possessed almost boundless authority: they presided in popular assemblies; decided on war or peace; decreed the number of forces, and the funds for their maintenance; they were the supreme dispensers of justice, and, by degrees, the kings became little more than generals under them.

14. In order to reconcile the people to this mode of government, in which, though they had a nominal, they had no real share, Lycur'gus adopted two expedients, equally bold and decisive.

15. These were, to divide all the lands of the state equally among the citizens, and to abolish the use of money. The lands of Laco'nia* he divided into thirty thousand parts, and those of Sparta into nine thousand; and these he portioned out to the respective inhabitants of each district.

16. To abolish the use of money he did not think it necessary to deprive those who were possessed of gold and silver of their property: he thought it sufficient to render those metals of little or no value, and to order that nothing but iron money should pass in exchange for any commodity. This coin also he made so heavy, and fixed at so low a rate, that a cart and two oxen were required to carry home a sum of ten minæ, or about twenty pounds sterling.

17. As it had no currency among the other states of Greece, it soon fell into contempt even among the Spartans themselves; who despised it so much, that money was at last brought nearly into disuse, and few troubled themselves with more than was necessary to answer their daily expenses.

18. To enforce the practice of temperance and sobriety, Lycur'gus ordained that all the men should eat together in one common hall. Every one was obliged to send thither his provisions monthly, consisting of one bushel of flour, eight measures of wine, five pounds of cheese, and two pounds and a half of figs; and this regulation was so rigidly observed, that a long time after, when Agis returned from a successful expedition, he was severely reprimanded for having eaten with his queen in private.

19. Black broth was their favourite dish; of what ingredients it was composed is not known; but, as they used no flesh in their entertainments, it probably resembled those

* The ancient name of the kingdom of Lacedæ'mon.

lenten soups which are still in use on the continent. Dionys'ius the tyrant found this fare very unpalatable; but with him it wanted the seasoning of fatigue and hunger.

20. To accustom the youth to early habits of discipline and obedience, Lycur'gus took their education out of the hands of the parents, and committed it to masters appointed by the state.

21. So desirous, indeed, was he of having a hardy and robust race of citizens, that he obliged the women to use such diet and exercise as might fit them to produce a healthy and vigorous offspring. Nay, such children as were born with any capital defect were not suffered to be brought up, but were exposed to perish in a cavern near Mount Tayg'etus; and such as, upon a public view, were deemed sound and healthy, were adopted as children of the state, and delivered to their parents to be nursed with rigour and severity.

22. From their tenderest years they were accustomed to make no choice in their eating, not to be afraid in the dark, or when left alone; not to be peevish or fretful; to walk barefoot; to lie on beds of rushes; to wear the same clothes summer and winter; and to fear nothing from their equals.

23. At the age of seven they were taken from their parents, and delivered over to the classes for a public education, where their discipline was yet more rigid and severe. They were still obliged to go barefoot, their heads were shaved, and they fought with one another naked.

24. To enable them the better to endure bodily pain without complaining, they were annually whipt at the altar of Diana; and the boy that bore this punishment with the greatest fortitude was highly honoured. Plutarch tells us, that he has seen children expire under this cruel treatment; and mentions one, who having stolen a fox, and hid it under his coat, chose rather to let the animal tear out his bowels than discover the theft.

25. In order to prepare them for the stratagems of war, they were permitted to steal from one another; but if they were caught in the fact they were punished for their want of dexterity.

26. At twelve years of age they were removed into a higher class, where their labour and discipline were still more severe. They had now their *skirmishes* between small parties, and their mock fights between larger bodies; and in these they frequently fought with such obstinacy, that some have been known to lose their eyes, and others their lives, in the contest.

27. Such was the constant discipline of their *minority*, which lasted till the age of thirty, before which time they were not permitted to marry, to enter the army, or to bear any office in the state.

28. The discipline of the virgins was as severe as that of the young men. They were *inured* to a life of labour and industry till they were twenty years of age, before which time they were not considered as marriageable. They had also their peculiar exercises. They ran, wrestled, and pitched the bar; and performed all these feats naked before the whole body of the citizens. Yet this was thought no way indecent, as it was supposed that the frequent view of the person would tend rather to check than excite irregular desire.

29. So masculine an education did not fail to bestow upon the Spartan women equal vigour of body and mind: they were bold, hardy, and patriotic, filled with a sense of honour, and a love of military glory.

30. Some foreign women, in conversation with the wife of Leon'idas, saying that the Spartan women alone knew how to govern the men, she boldly replied, "The Spartan women alone bring forth men." A mother was known to give her son his shield when going to battle, with this gallant advice, "Return with it, or return upon it;"

thereby in effect telling him, that, rather than throw it away in flight, he should be borne home upon it dead. Another hearing that her son was killed fighting for his country, answered without any emotion, "It was for that I brought him into the world."

31. After the battle of Leuc'tra, the parents of those who fell in the action went to the temples to thank the gods that their sons had done their duty, while those whose children survived that dreadful day were overwhelmed with grief.

Questions for Examination.

1. What was the early government of Lacedæmon?
2. To what was this change owing?
3. What disastrous occurrence took place at this period?
4. What punishment was inflicted on them?
5. What was done to prevent a repetition of these disorders?
6. Did not Lycurgus display great disinterestedness and love of justice?
7. How did he receive this infamous proposal?
8. Did this artifice succeed, and what followed?
9. How did Lycurgus qualify himself for his meditated undertaking?
10. What was his first regulation?
11. What prerogatives did the kings still possess?
12. What rendered the senators respectable, and how did they discharge their duty?
13. Was there no appeal from their authority?
14. How did Lycurgus reconcile the people to these changes?
15. What were these expedients?
16. How did he abolish the use of money?
17. What were the consequences of this regulation?
18. How did Lycurgus enforce the practice of temperance and sobriety?
19. What was their usual diet?
20. How was the business of education regulated?
21. By what means did he endeavour to ensure a hardy and vigorous race?
22. To what were the children accustomed?
23. At what age were they taken from their parents, and what discipline did they undergo?
24. How were they accustomed to endure bodily pain?
25. By what means were they prepared for the stratagems of war?

26. At what age were they removed into a higher class, and how were they then employed?
27. How long did this rigorous discipline last?
28. Were females thus rigorously treated?
29. What advantages resulted from such an education?
30. Give some instances of female patriotism.
31. What happened after the battle of Leuctra?

SECT. II.

1. Subor'dinate, *a.* of inferior consequence.
2. Mechan'ic, *a.* belonging to handicraft trades or manufactories.
5. Com'petence, *s.* a sufficiency.
8. Invi'olable, *a.* not to be broken.
9. Prop'agated, *part.* spread abroad, made public.
13. Intrin'sic, *a.* inward, real.
16. Promis'cuously, *ad.* without order or choice.
17. Parthe'niæ, *s.* from a Greek word signifying sons of virgins.
Spu'rious, *a.* not lawfully begotten.
Supposititious, *a.* the offspring of an adulterous connexion, (counterfeit, imaginary.)
20. Enthu'siasm, *s.* warmth of feeling.

---

1. Besides these general regulations, there were many other *subordinate* maxims, that, by long and constant practice, obtained the force of laws.

2. The Spartans were expressly forbidden to exercise any *mechanic* art. War was their chief occupation, and in time of peace they employed themselves in hunting, or in bodily exercises. The Helots, or slaves, tilled their lands for them, and received for their labour a bare subsistence.

3. Nor was this the only hardship to which these unhappy men were subject. They were in a manner bound to the soil, as it was not lawful to sell them to strangers, or to make them free. Nay, if at any time their numbers increased to such a degree as to excite the suspicion of their

cruel masters, there was a *Cryptia*, or *secret act*, by which it was permitted to destroy them without mercy. Thucydides relates that two thousand of these slaves disappeared at once, without ever after being heard of.

4. Nor were they only thus wantonly put to death; they were even made a mockery of while living, being often purposely intoxicated, and in that condition exposed before the children, in order to deter them from this kind of debauchery.

5. As to the citizens themselves, being possessed by means of their slaves of *competence* and leisure, they were almost always in company in their large common halls, where they met and conversed with one another.

6. The love of their country was their ruling passion, and all self-interest seemed lost in the general wish for the welfare of the public. Pædare'tus having missed the honour of being chosen one of the three hundred who had a certain rank in the city, converted his disappointment into a source of joy, "that there were three hundred better men in Sparta than he."

7. The Spartans were forbidden to make frequent war upon the same people, lest they should teach their discipline to others. When they had broken and routed their enemies, they never pursued them farther than was necessary to ensure the victory; and thus the enemy, knowing that all who resisted were put to the sword, often took to flight as the most effectual means of ensuring their safety.

8. With the Spartans themselves the case was directly the reverse, for their first and most *inviolable* maxim was, never to turn their backs on the enemy, however inferior to them in numbers, nor ever to resign their arms but with their life.

9. Indeed they would not suffer the contrary notion to be *propagated*, or even mentioned among them. For when the poet Archilo'chus came to Sparta, he was obliged to

quit the city, for having asserted in one of his poems, that it was better for a man to lose his arms than his life.

10. Thus depending upon their valour alone, their legislator would not allow them to fortify the city. It was his opinion, that a wall of men was preferable to a wall of brick, and that the valour which is obliged to take shelter within a fortification is little better than cowardice.

11. Such was the general purport of the institutions of Lycur'gus, which from their tendency gained the esteem and admiration of all the surrounding states.* In order to render them as lasting as they were excellent, Lycur'gus pretended that something was still wanting to the completion of his plan, and that it was necessary for him to go and consult the oracle of Delphos. In the mean time, he persuaded his countrymen to take an oath for the strict observance of all his laws till his return, and then left Sparta with a firm resolution of never seeing it more.

12. When he arrived at Delphos, he inquired of the oracle, whether the laws he had made were sufficient to render the Lacedæmo'nians happy; and being told that they were, he sent this answer to Sparta, and then voluntarily starved himself to death. Others say, that he died in Crete, ordering his body to be burnt, and his ashes to be thrown into the sea.

13. Whichever of these was the case, he equally obliged

* They met, however, with such decided disapprobation from the wealthy inhabitants of Sparta, that Lycur'gus was in imminent danger from their hostility. On his proceeding to make a division of property, a great sedition arose, so that he found himself obliged to fly to a sanctuary. He was closely pursued, and on his looking back, Alcan'der, a young nobleman of a generous but too hasty disposition, struck him on the eye and beat it out. The legislator stopped, and shewing his face all bloody to the people, they were so struck with horror at the deed, that they delivered Alcan'der into his hands, to be dealt with according to his pleasure. Lycur'gus took him home, reasoned with him, and treated him so mildly, that from his enemy Alcan'der became his great admirer, and contributed not a little to reconcile the people to his institutions.

his countrymen, by the oath they had taken, to observe his laws for ever; which, indeed, they were sufficiently inclined to do, from a conviction of their real and *intrinsic* merit.*

14. The first opportunity which the Spartans had to display the superiority of their power among the neighbouring states, was in the war between them and the Messe'nians.†

15. This war lasted twenty years, and is remarkable for two incidents that are worthy of notice. The Spartans having drained their city of all its male inhabitants in order to carry on the war, and having bound themselves by an oath not to return home till they had conquered the enemy; their women, in the mean time, remonstrated, that from their long absence all posterity would be at an end.

16. To remedy this inconvenience, they detached fifty of their most promising young men from the army to go and live *promiscuously* with the young women at Sparta.

17. The offspring of these virgins were from them called *Parthe'niæ*, who finding themselves despised by the Spartans, on their return, as a *spurious* race, joined some years after in an insurrection with the Helots, but were soon suppressed. Being expelled the state, they went, under the conduct of their captain Philan'tus, and settled at Taren'tum in Italy.

18. The other incident is this: the Messe'nians having sent to consult the oracle of Delphos, received for answer,

---

* It seems probable that by this voluntary sacrifice of himself for the good of his country, Lycur'gus contributed more towards the strict observance of his laws than by any oath that he imposed. The reverence they entertained for his memory rendered a breach of his ordinances little less than sacrilege; they therefore remained in force nearly 500 years.

† The pretext for this war was, that the Messe'nians had offered violence to some Spartan virgins as they went to worship in a temple on the frontiers, and killed Tele'clus, one of the Spartan kings, who interposed in their defence.

that they must offer a virgin of the family of Æpy'tus as a sacrifice. The lot fell upon the daughter of Lycis'cus; but she being thought to be *supposititious*, Aristode'mus offered his daughter, whom all allowed to be his own.

19. The enthusiasm produced by this sacrifice served for a while to give the Messe'nians the advantage; but being at last overthrown and besieged in the city of Ithome, they were obliged to submit to the Spartans, and Aristode'mus slew himself on his daughter's grave.

20. After a rigorous subjection of thirty-nine years, the Messe'nians made one effort more for the recovery of their liberty, under the conduct of Aristom'enes, who thrice defeated the Spartan army, and as often merited the Hecatompho'nia, a sacrifice due to those who had killed one hundred of the enemy hand to hand in battle.

21. But the Spartans, being headed by the famous Athenian poet and schoolmaster Tyrtæ'us, who inflamed their courage by his songs and orations, the Messe'nians were at last obliged to abandon their country, which was added to the territory of Sparta, and thus rendered that kingdom one of the most powerful states of Greece.*

A.M. 3340.

Questions for Examination.

1. Were there not other regulations of less importance?
2. What was the usual occupation of the Spartans?
3. What was the general treatment of the Helots?
4. What further cruelties were exercised on them?

---

* This did not happen, however, until after the death of Aristom'enes; for this heroic patriot still rose superior to misfortune and defeat, and continued to struggle for the deliverance of his country during the whole of his eventful life. The accounts that have been handed down to us of his wonderful exploits and astonishing escapes from death almost exceed belief, but from them we may safely infer, that his patriotism inspired him with true courage and contempt of danger in his country's cause.

5. How did the citizens employ themselves?
6. What was their ruling passion?
7. What other maxims did they follow?
8. Did the Spartans often follow their example?
9. Did they rigorously enforce this maxim?
10. What was the consequence of this?
11. What was the general opinion respecting the laws of Lycurgus, and how was their observance enforced?
12. What passed at Delphos, and what was the event?
13. What effect did his death produce?
14. What gave the Spartans an opportunity of proving the efficacy of these new regulations?
15. What was the duration of this war, and for what was it remarkable?
16. What remedy was proposed for this inconvenience?
17. What was the consequence?
18. What was the other incident?
19. What effect did this produce?
20. Did the Messenians quietly submit to the yoke?
21. Were the Messenians finally successful?

CHAP. III.

Of the Government of Athens, the Laws of Solon, and the History of the Republic from the Time of Solon to the Commencement of the Persian War.

10. Se'quel, *s.* that which follows.
14. Exor'bitant, *a.* great, beyond all bounds.
17. Com'pensate, *v.* to make amends.
19. Counteract', *v.* to act against.
21. In'tricate, *a.* involved, difficult to be decided.
23. Ex'ile, *s.* banishment.
Con'fiscated, *part.* seized for the use of the state.
26. Illegit'imate, *a.* unlawfully begotten.
Stig'ma, *s.* a mark of disgrace.
28. Par'ricide, *s.* the murder of a parent.
San'guinary, *a.* bloody, cruel.

---

1. The happy effects produced at Sparta by the institutions of Lycurgus inspired the Athenians with a desire of being governed by written laws; and the first person they

pitched upon for a legislator was Dra'co, a man of equal integrity and wisdom, but rigid and severe in the highest degree.*

A.M. 3380. 2. Dra'co inflicted death for all crimes without exception, and being asked why he did so, replied, "Small crimes deserve death, and I have no higher punishment even for the greatest." His laws, indeed, were so severe, that they were said to be written, not with ink, but with blood.

3. Their severity however defeated their intention, as it was impossible to carry them into execution; they therefore fell into disuse; and the people soon grew more licentious than they had been before any written laws existed.

4. It was in this distressful state of the republic, that Solon† was applied to for his advice and assistance in regulating the government.

5. To mention all the proofs he had given of his wisdom before he was advanced to the office of legislator, would be foreign to our purpose. Suffice it to say, that he was one of the seven wise men of Greece.

6. The others were, Thales the Mile'sian, Chilo of Lacedæ'mon, Pit'tacus of Mityle'ne, Perian'der of Corinth, and Bias and Cleob'ulus, whose birth-places are uncertain.

7. One day at the court of Perian'der, a question was proposed, Which was the most perfect popular government? That, said Bias, where the laws have no superior. That,

---

* Notwithstanding the severity of his laws, Draco appears to have been mild and lenient in private life, a patron of literature and the arts, particularly that of poetry. No doubt the extreme licentiousness of the times, and his abhorrence of the prevailing vices of the age, prompted him to enact these *sanguinary* decrees.

† Solon was a native of Sal'amis, but educated at Athens. He was of illustrious descent, as reckoning among his paternal ancestors the patriotic king Codrus, and among his maternal relations the celebrated Pisis'tratus. He nobly refused the sovereign authority at Athens, and contented himself with compiling a body of laws, the observance of which, he believed, would render his country great and happy.

said Thales, where the people are neither too rich nor too poor. That, said Anachar'sis the Scythian, where virtue is honoured and vice detested. That, said Pit'tacus, where dignities are always conferred upon the virtuous, and never upon the base. That, said Cleob'ulus, where the citizens fear blame more than punishment. That, said Chilo, where the laws are more regarded than the orators. But Solon's opinion seems to be best founded, who said—where an injury done to the meanest subject is an insult upon the whole community.

8. Nor must we omit his celebrated interview with Crœ'sus, king of Lyd'ia. That monarch, who was reputed the richest prince of his time, having displayed before him his immense wealth and treasures, asked whether he did not think him the happiest of mankind? No, replied Solon; I know one man more happy, a poor peasant of Greece, who, being neither in affluence nor poverty, has but few wants, and has learned to supply those few by his own labour.

9. But at least, said the vain monarch, do you not think *me* happy? Alas! cried Solon, what man can be pronounced happy before he dies?

10. The sagacity of Solon's replies appeared in the *sequel*. The kingdom of Lyd'ia was invaded by Cyrus, the empire destroyed, and Crœsus himself taken prisoner. When he was led out to execution, according to the barbarous manners of the times, he then recollected the maxims of Solon, and could not help crying out, when on the scaffold, upon Solon's name.

11. Cyrus hearing him repeat this with great earnestness, was desirous of knowing the reason; and being informed by Crœsus of that philosopher's remarkable observation, he began to fear for himself, pardoned Crœsus, and took him for the future into his confidence and friendship. Thus Solon had the merit of saving one king's life, and of reforming another.

12. Such was the man whom the Athenians now raised to the high dignity of Archon, and invested with full power to new model the government.*

13. Solon, however, was sensible that there were certain disorders in the state that were altogether incurable; and with these therefore he resolved not to meddle. In a word, as he himself declared, he gave his countrymen not the best of all possible laws, but the best they were capable of receiving.

14. His first step was in favour of the poor, who had been grievously oppressed by the rich, by the *exorbitant* interest they exacted from them. Their debts he abolished at once; but to do it with the least injury he could to the creditor, he raised the value of money, and by that means increased their riches.

15. His next step was to repeal all the laws of Draco, except those against murder. He then proceeded to the regulation of offices, employments, and magistracies, all which he left in the hands of the rich.

16. He divided the rich citizens into three classes, ranging them according to their incomes. Those that had five hundred measures yearly, as well in corn as in liquids, were placed in the first rank; those that had three hundred were placed in the second; and those that had but two hundred made up the third.

17. All the rest of the citizens whose income fell short of two hundred measures, were comprised in a fourth and last class, and were considered as incapable of holding any employment whatever in the state.

---

* Though at first Athens was governed by one sole Archon, yet afterwards the number was increased to nine. The chief of these was styled *Epon'ymo*, because the year took its denomination from him. The second was styled *Basile'us*, or king, and presided over religious matters. The third, called *Polemar'chos*, had all strangers and foreigners under his jurisdiction. The other six were called Thesmothe'tæ, and had one common tribunal, where they heard causes of different descriptions.

18. But to *compensate* for this exclusion, he gave every private citizen a right to vote in the great assembly of the people. And this, indeed, was a right of a most important nature; for by the laws of Athens it was permitted, after the decision of the magistrates, to appeal to the general assembly of the people; and thus, in time, all causes of weight and consequence came before them.

19. To *counteract*, however, the influence of a popular assembly, Solon gave greater weight to the court of Areop'agus, and also instituted another council consisting of four hundred.*

20. Before his time the Areop'agus was composed of such citizens as were most remarkable for their probity and wisdom. But Solon now ordained, that none should be admitted into it, but such as had filled the office of Archon.

21. By this means the dignity, and consequently the authority, of the court was greatly increased: and such was its reputation for integrity and discernment, that the Romans sometimes referred causes, which were too *intricate* for their own decision, to the determination of this tribunal.

22. The business of the council of four hundred was to judge in appeals from the Areop'agus, and maturely to examine every question previous to its coming before the general assembly of the people.

23. Such was the reformation in the general plan of government; his particular laws for the administration of justice were more numerous, and equally judicious. To promote a spirit of patriotism, and prevent all selfish indifference about the concerns of the republic, he ordained that whoever in public dissentions espoused neither party,

* This council was the senate, which consisted of one hundred from each tribe. It was increased to five hundred when the tribes were augmented to ten; and when the number of tribes was twelve, the senate consisted of six hundred members. Their presidents were called Pryt'anes.

but remained neuter, should be declared infamous, condemned to perpetual *exile*, and to have all his estates *confiscated*. 24. From a similar motive he permitted any person to espouse the quarrel of one that was injured or insulted. He abolished the custom of giving marriage portions with young women, unless they were only children. He wished to render matrimony an honourable connexion, and not, as it had too often been, and still continues to be, a mere matter of traffic. 25. He allowed every one that was childless to dispose of his wealth as he pleased, and thus the natural dependence of the young upon the old was strengthened and increased. He lessened the rewards of the victors at the Olym'pic and Isth'mian games, whom he considered as a useless, and often a dangerous set of citizens, and bestowed the money thus saved upon the widows and children of those who had fallen in the service of their country.

26. To encourage industry, he empowered the Areop'agus to inquire into every man's method of procuring a livelihood, and to punish such as had no visible way of doing so. With the like view, he ordained that a son should not be obliged to support his father in old age or necessity, if the latter had neglected to give him some trade or calling; and all *illegitimate* children were exempted from the same duty, as they owed nothing to their parents but the *stigma* of their birth. 27. No one was allowed to speak ill of the dead, or to revile another in public; the magistrates were obliged to be particularly circumspect in their behaviour; and it was even death for an Archon to be seen intoxicated. 28. Against the crime of *parricide* he made no law, as supposing it could never exist in any society. To preserve the sanctity of the marriage state, he permitted any one to kill an adulterer, if positive proof existed of his criminality; and though he allowed of public

brothels, he branded both the women and men who frequented them with an indelible mark of disgrace.

Questions for Examination.

1. What effect had the example of Sparta on other nations?
2. Of what nature were the laws of Draco?
3. Did they answer the desired end?
4. Who was solicited to remedy these disorders?
5. What was the character of Solon?
6. Who were the others?
7. Relate what passed at the court of Periander.
8. What other circumstance deserves mention?
9. What farther quesiton did Crœsus ask, and what was Solon's reply?
10. How was the sagacity of these replies proved?
11. What was the consequence of these exclamations?
12. With what powers was Solon invested?
13. Did Solon remedy all the disorders of the state?
14. What was his first step?
15. What was his next step?
16. How did he divide the wealthy citizens?
17. How were the rest of the people classed?
18. What compensation was made for this exclusion?
19. How did Solon adjust the balance of power?
20. Of whom was the Areopagus composed?
21. What was the consequence of this measure?
22. What was the business of the four hundred?
23. What farther regulations did he enforce?
24. Mention a few others.
25. By what means did he increase the dependence of the young on the old, and provide for the widow and the orphan?
26. How did he encourage industry?
27. In what cases were children exempt from the duty of assisting a parent in necessity?
28. How did he preserve public decorum?
29. What was the punishment of parricide and incontinence?

SECT. II.

2. Dissen'tions, *s.* disagreements, disputes.
Impli''cit, *a.* unreserved, perfect.
7. Ru'diments, *s.* first principles, the beginning.
Cit'adel, *s.* a strong fortress, a castle.
10. Ter'minated, *part.* ended.
19. Venera'tion, *s.* great respect.

---

1. Such were the chief institutions of this celebrated lawgiver, which he bound the Athe'nians by a solemn oath to observe religiously, at least for the space of a hundred years; and having thus completed the task assigned him, he set out on his travels, leaving his countrymen to become habituated to the new form of government. 2. But it was not easy for a people long torn by civil *dissentions* to yield *implicit* obedience to any laws, however wisely framed: their former animosities began to revive, when that authority was removed which alone could hold them in subjection. 3. The factions of the state were headed by three different leaders, Pisis'tratus, Meg'acles, and Lycur'gus. Of these Pisis'tratus was at once the most powerful, the most artful, and in the end the most successful. 4. He had many virtues, and scarcely a single vice, except that of an inordinate ambition. He was learned himself, and an encourager of learning in others. Cicero says, he was the first that made the Athenians acquainted with the works of Homer; that he disposed them in the order which they still retain, and first caused them to be read at the feasts called Panathenæ'a.*

---

* The Panathenæ'a were festivals in honour of Minerva, the patroness of Athens. The greater Panathenæ'a were observed every fifth year, commencing on the 7th of July. The lesser Panathenæ'a were kept annually, beginning on the fifth or sixth of May.

5. By his promises, his professions, his liberality, and his address, he so far gained upon the affections of his countrymen, that he was just upon the point of making himself master of the government, when he had the mortification to see So'lon return, after an absence of ten years, fully apprized of his treacherous designs, and determined, if possible, to prevent their completion. 6. This, however, he could not effectually do; for Pisis'tratus, now finding his schemes ripe for execution, gave himself several wounds, and in that condition, with his body all bloody, ordered himself to be carried in his chariot to the market place, where, by pretending that he had been thus treated by his enemies for espousing the cause of the oppressed, he so inflamed the minds of the populace, that he obtained a guard of fifty men for the security of his person. 7. Having thus obtained the *rudiments* of a standing army, he soon increased it to such a degree, as to enable him to set all opposition at defiance: in a little time, therefore, he seized upon the *citadel*, and in effect usurped the supreme power. 8. Solon did not long survive the liberties of his country. He died about two years after, at the age of eighty, admired and lamented by all the states of Greece, as the greatest legislator, and, excepting Homer, the greatest poet that had hitherto appeared.* 9. By practising the same arts that had raised him to power, Pisis'tratus contrived to maintain himself in the possession of it to his dying day, and to transmit it to his sons, Hip'pias and Hippar'chus.† 10. These young men seemed to tread in the footsteps

* Solon opposed the usurpation of Pisis'tratus with all his might; but finding his opposition of no avail, he departed from Athens, declaring, that, to the utmost of his power, he had striven for his country and his laws.

† This power was by no means uninterruptedly enjoyed, for some after the death of So'lon, Pisis'tratus was driven from Athens by the

of their father;* they encouraged learning and learned men; they invited to their court Anac'reon,† Simon'ides,‡ and other poets, honoured them with their friendship, and loaded them with presents. They established schools for the improvement of youth, and caused statues called Mercuries to be erected in the highways, with moral sentences written upon them, for the instruction of the lowest vulgar. Their reign, however, lasted but eighteen years, and *terminated* upon the following occasion.

11. Harmo'dius and Aristogi'ton, two citizens of Athens, had contracted a most sincere and inviolable friendship, and resolved to consider any insult that should be offered to either as an injury done to both. 12. Hippar'chus, being of a licentious disposition, dishonoured the sister of Harmo'dius, and afterwards published her shame as she was about to walk in one of the sacred processions, alleging that she was not in a condition to assist at the ceremony. 13. Such an indignity was not to be borne; and they therefore resolved to destroy the tyrant, which, after various efforts, they at last effected, though they themselves fell in the attempt. 14. Hip'pias, in revenge for the murder of his brother, wreaked his resentment upon all whom he supposed privy to the conspiracy, and among others upon a

---

united strength of Meg'acles and Lycur'gus. Having regained his power, he was deprived of it a second time, and again resumed it. By wisdom and artifice he attained his elevation; by wisdom, firmness, and moderation, he maintained it, and gained the affections of his subjects.

* Plato calls the period of their joint administration, a second golden age.

† Anac'reon was a famous lyric poet, of Te'os, in Ionia. His poems are remarkable for their sweetness and elegance, but his life was one continued series of drunkenness and debauchery. He was choked with a grape-stone, in the 85th year of his age.

‡ Simon'ides was a poet of Cos, celebrated for the elegance and beauty of his elegies, epigrams, and dramatic pieces. His epic poems were likewise highly esteemed. He obtained a prize from his poetry in his 80th year, and died at the age of 90.

courtesan of the name of Leo'na, whose courage and constancy deserve to be mentioned. 15. When put to the torture, she bore all the cruelty of her executioners with *invincible* fortitude; and lest she should, in the agony of pain, be induced to a confession, she bit off her tongue, and spit it in the tyrant's face. To perpetuate her memory the Athenians erected a statue, representing a lioness without a tongue. 16. Hip'pias, dreading the fate of his brother, endeavoured to fortify himself by foreign alliances, and particularly by one with the Lacedæmo'nians; but in this he was prevented by the family of the *Alcmæon'idæ*,* who had been banished from Athens at the beginning of the usurpation, and who having rebuilt the temple of Del'phos in a most magnificent manner, had secured the priestess in their interest.† 17. Whenever, therefore, the Spartans came to consult the oracle, they were informed that the only condition on which they might expect the assistance of the god was, that they would set Athens free. 18. This task, therefore, they resolved to undertake; and, though unsuccessful in their first attempt, they at last de-
A.M. 3496. throned the tyrant the very same year in which Tarquin was expelled from Rome. 19. The family of Alcmæ'on were the chief instruments in this great work; but the people seemed fonder of acknowledging their obligations to the two friends who struck the first blow. The names of Harmo'dius and Aristogi'ton were ever after held in the highest *veneration*; and their statues erected in the market-place, an honour never paid to any one before.

---

* Descendants of Alcmæ'on, the son of Syllus, who was driven from Messe'nia with the rest of Nestor's family, by the Heracli'dæ, and came and settled at Athens.

† For this, however, they were allowed 300 talents; the deficiency was made up from their own private fortune.

Questions for Examination.

1. By what means did Solon cause his laws to be observed?
2. Were his expectations answered?
3. Who were the promoters of these disturbances?
4. What was the character of Pisistratus?
5. Did he succeed in his ambitious designs?
6. Did Solon prevent them?
7. What use did Pisistratus make of this grant?
8. What became of Solon?
9. Was the power of Pisistratus short lived?
10. What was the character of the new sovereign?
11. What was this occasion?
12. Was any insult offered them?
13. What was the consequence?
14. How did Hippias act on the occasion?
15. Relate the particulars.
16. How did Hippias endeavour to avert danger?
17. What was the consequence?
18. Did they undertake and accomplish this?
19. Who were the chief instruments in this great work, and what were the honours paid to Harmodius and Aristogiton?

MAHARAJA SERFOJI'S SARASWATI MAHAL

CHAP. IV.

From the Expulsion of Hippias to the Death of Miltiades.

SECT. I.

2. Obnox'ious, *a.* liable to punishment.
5. Facil'ity, *s.* easiness.
7. Man'date, *s.* a command.
   Peremp'tory, *a.* positive, absolute.
11. Baf'fle, *v.* to confound, to elude.
12. Col'onies, *s.* bodies of people who leave their native country, to settle in a distant place.
   Incor'porated, *part.* formed into one body, united.

21. Pave, *v.* to prepare.
Mar'itime, *a.* bordering on the sea.
22. Miscar'ried, *part.* failed of success.
25. Intim'idated, *part.* frightened, terrified.
26. Taunt'ingly, *ad.* scoffingly, contemptuously.

---

1. Though Hip'pias, upon being driven from the throne, was obliged to abandon his native country, he did not, however, give up all hopes of being able some time or other to recover his lost power. 2. He first applied to the Lacedæmo'nians, and that people seemed sufficiently willing to espouse his cause;* and they thought they might the more easily effect his restoration, as Athens was at this time thrown into confusion, by the introduction of the new mode of voting by ostracism, that is, of procuring the banishment of any citizen for ten years, whose wealth or popularity rendered him dangerous to the state, by allowing every one above sixty years of age to give in the name of the *obnoxious* person, written upon a tile or oyster-shell.† 3. Before they undertook, however, to assist Hippias in re-ascending the throne, they thought it prudent to consult the other states of Greece with regard to the pro-

---

* What rendered the Lacedæmo'nians anxious to espouse the cause of the exiled monarch, was an apprehension that Athens would become too powerful, if not weakened by tyranny or civil dissention. But the other states of Greece were equally jealous of Sparta, and refused to concur in any measures that might destroy the balance of power, which alone ensured their safety.

† A more detailed account of this remarkable mode of punishment will probably be acceptable to the reader. It was called by the Greeks *Osrakismos*, from *Osrakon*, a tile. Every one taking a tile, on which he wrote the name of the person to be banished, carried it to a certain part of the market-place, surrounded with rails for that purpose, in which were ten gates appointed for the ten tribes, every one of which entered at a distinct gate. After this, the Archons numbered the tiles. If they were fewer than six thousand, the ostracism was void; if more, they laid every name by itself, when he whose name was written by the major part was banished for ten years.

priety of the measure, and finding them totally averse to it, they abandoned the tyrant and his cause for ever.

4. Hip'pias, disappointed in his hopes of aid from the Lacedæmo'nians, had recourse to one whom he considered as a much more powerful patron, Artapher'nes, governor of Sar'dis,* for the king of Persia.

5. To him he represented the *facility* with which an entire conquest might be made of Athens; and the Persian court, influenced by the prospect of gaining such an addition of territory, and particularly such an extent of sea-coast, readily adopted the proposal. 6. When the Athenians, therefore, sent a messenger into Persia to vindicate their proceedings with regard to Hip'pias, they received for answer, "That if they wished to be safe, they must admit Hippias for their king." 7. But these gallant republicans had too ardent a passion for liberty, and too rooted an aversion to slavery, patiently to submit to so imperious a *mandate*. They, therefore, returned a *peremptory* refusal, and from that time forward the Athenians and Persians began to prepare for commencing hostilities against each other.

8. The gallantry, indeed, of the Athenians upon this occasion is the more to be admired, as their numbers and resources bore no proportion to those of the prince whom they thus set at defiance. 9. The Persian monarch was, at that time, the most powerful sovereign in the universe; whereas the small state of Athens did not contain above twenty thousand citizens, ten thousand strangers, and about fifty or sixty thousand servants. 10. Sparta, which afterwards took such a considerable share, and made so capital a figure, in the war against Persia, was still more inconsiderable with respect to numbers. These did not amount to above nine thousand citizens, and about thirty

---

* A city of Nata'lia, in Asiatic Turkey, formerly the capital of the kingdom of Lyd'ia.

thousand peasants. 11. Yet these two states, with very little assistance from the inferior republics, were able not only to resist, but even to *baffle* and defeat all the attempts of the Persian monarch; a memorable instance of what acts of heroism may be performed by men animated by a love of freedom, and inspired with a passion for military glory.

12. The restoration of Hip'pias was not the only cause of quarrel between the Persians and the Athenians. The Greek *colonies* of Io'nia, Æo'lia, and Ca'ria,* that had been settled for above five hundred years in Asia Minor, were at length subdued by Crœ'sus king of Lyd'ia,† and he in turn sinking under the power of Cy'rus, his conquests, of course, were incorporated with the rest of his dominions. 13. These colonies, however, had not yet lost all memory of the liberty they had formerly enjoyed; and they therefore anxiously awaited an opportunity of delivering themselves from the Persian yoke, and of recovering their ancient independence. 14. In this they were now encouraged by Histiæ'us, the governor, or tyrant, as he was called, of Mile'tus,‡ for all the Persian governors of these provinces were by the Greeks called tyrants. 15. This man, having rendered his fidelity suspected at the Persian court, had no other way of providing for his own safety than by exciting the Io'nians to a revolt. 16. By his direction, therefore, Aristag'oras, his deputy, first applied to the Lacedæmo'nians for assistance; and failing of success in that quarter, he next had recourse to the Athenians, where he

* These Greek colonies had emigrated from their parent countries at different periods, and under different leaders. Enjoying a fruitful soil and most delicious climate, they silently flourished in peace and prosperity, became eminently skilled in poetry, painting, sculpture, and the art of casting brass. They likewise excelled in architecture, as the Doric and Ionic orders, which they invented, sufficiently evince.

† A province of Nata'lia, in Asia Minor.

‡ The capital of Io'nia.

met with a more favourable reception. 17. The Athenians were at this time inflamed with the highest resentment against the Persian monarch, on account of his haughty mandate with regard to the restoration of Hip'pias: they therefore supplied the Io'nians with twenty ships, to which the Ere'tians and Eubœ'ans added five more.

18. Thus supported, Aristag'oras entered the Persian territories, and penetrating into the heart of Lyd'ia, burnt Sardis, the capital city; but, being soon after deserted by the Athenians, on account of some checks he received, he found himself altogether unable to make head against the power of Persia: and though he contrived to maintain the struggle for the space of six years, yet he was at last obliged to fly into Thrace,* where he was cut off with all his followers. 19. As to Histiæ'us himself, being taken prisoner with a few of the insurgents, he was conducted to Arta-pher'nes, and that inhuman tyrant immediately ordered him to be crucified, and his head to be sent to Dari'us.†

20. The commencement of this war naturally tended to widen the breach between the Athenians and Persians; and the conclusion of it was no less calculated to inflame the pride and presumption of the latter, than to inspire them with the ambitious design of making an entire conquest of Greece. 21. To *pave* the way for this grand project, Da-ri'us, in the twenty-eighth year of his reign, having recalled all his other generals, sent his son-in-law, Mar-do'nius, to command throughout the *maritime* parts of Asia, and particularly to revenge the burning of Sardis,

---

* An extensive country in Europe, on the confines of Asia.

† After repeated defeats, the Io'nians were compelled to take shelter in Mile'tus, one of their strongest cities; but it was soon besieged by the fleet and army of the Persians, and, after an obstinate defence, taken and burnt. Io'nia soon, however, recovered its former populousness, and was governed by the kings of Persia with great moderation and lenity.

which he could neither forgive nor forget. 22. But his fleet being shattered in a storm in doubling the cape of Mount Athos,* his army repulsed, and himself wounded, by the Thracians, who attacked him suddenly by night, Mardo'nius returned to the Persian court, covered with shame and confusion for having *miscarried* in his enterprise both by sea and land. 23. Darius, therefore, displaced him, and appointed two older and abler generals, namely, Da'tis, a Mede, and Artapher'nes, son of the late governor of Sardis, in his stead. At the same time he exerted himself with unwearied diligence, in furnishing them with such an army and navy as he thought would render them certain of success.

24. Previous, however, to his invasion of Greece, he thought it became his dignity and humanity to send heralds into that country to require submission from the different states, or to threaten them with his vengeance in case of refusal.† 25. The lesser states, *intimidated* by his power, readily submitted; but the Athenians and Spartans nobly disdained to acknowledge subjection to any earthly sovereign. 26. When, therefore, the heralds demanded earth and water, the usual method of requiring submission from inferior states, these spirited republicans threw the one into a well, and the other into a ditch, and *tauntingly* bid them take earth and water from thence. 27. Nay, they went still farther; they resolved to punish the Ægine'tans for having basely submitted to the power of Per'sia, and by that means betrayed the common cause of Greece.

28. These people, indeed, made some resistance; they even carried on a naval war against the Athenians; but

* A mountain in Macedo'nia, now called Santo Monte, or the Holy Mountain.

† This was done by demanding earth and water.

the latter having at length overcome them, increased their own navy to such a degree as to render it almost a match for that of Persia.

29. In the meantime Dari'us, having completed his levies, sent away his generals, Da'tis and Artapher'nes, to what he considered as a certain conquest.

30. They were furnished with a fleet of six hundred ships, and an army of a hundred and twenty thousand men;* and their instructions were to give up Athens and Ere'tria to be plundered, to burn all the houses and temples, and to lead the inhabitants into captivity. The country was to be laid desolate, and the army was provided with a sufficient number of chains for binding the prisoners.

Questions for Examination.

1. Did Hippias despair in his misfortunes?
2. To whom did he apply for assistance?
3. Did they attempt his restoration?
4. To whom did he next apply?
5. By what arguments did he enforce his request?
6. How was this announced to the Athenians?
7. Did they obey this mandate?
8. Were the Athenians rich and powerful?
9. What was their comparative strength?
10. Was Sparta more powerful?
11. Did they prove a match for Persia?
12. Was the restoration of Hippias the sole end the Persians had in view?
13. Did they submit willingly to the yoke?
14. By whom were they encouraged to revolt?
15. What induced Histiæus thus to act?
16. What steps did he take on the occasion?
17. What was the state of the public mind at Athens?
18. What was the issue of the war?
19. What was the fate of Histiæus?
20. What was the consequence of this war?
21. How did he commence his operations?
22. What was the issue of this expedition?

---

* Of these ten thousand were cavalry.

23. To whom was the enterprise next committed?
24. What was his first step?
25. Did the Greeks comply?
26. In what way did they comply with the requisition?
27. What other step did they take?
28. Was this an easy task?
29. What expectations did Darius entertain?
30. With what forces were they furnished, and what were their instructions?

SECT. II.

1. Invin'cible, *a.* unconquerable.
3. Inflex'ibly, *ad.* unbendingly.
4. Brunt, *s.* shock, violence.
6. Len'ity, *s.* mildness, mercy.
7. Ela'ted, *part.* puffed up, exalted.
13. Flanks, *s.* the sides of an army.
19. Precipita'tion, *s.* headlong haste.
23. Beni'gn, *a.* kind, generous, liberal, wholesome.
24. Nem'esis, *s.* the goddess of vengeance, who was supposed to punish vice, and to reward virtue.
26. Emer'gency, *s.* extreme necessity (arising out of).
28. Fic'kle, *a.* changeable, inconstant.
30. Effron'tery, *s.* boldness, impudence.

---

1. To oppose this formidable invasion, the Athenians had only about ten thousand men, but all of them animated with that *invincible* spirit which the love of liberty ever inspires. 2. They were at this time headed by three of the greatest generals and statesmen their country ever produced, though no country ever produced more. 3. These were Milti'ades, Themis'tocles, and Aristi'des. The first was considered the ablest commander; the second was so fond of a popular government, and so eager to ingratiate himself with his fellow-citizens, that he was frequently accused of partiality. Indeed, he seemed to glory in the charge: for when one observed that he would make an excellent magistrate if he had more impartiality, "God forbid," replied he, "that I should ever sit upon a tri-

"bunal, where my friends should find no more favour "than strangers." The third was so rigidly and *inflexibly* just, that his name has descended to posterity as almost another term for justice itself.

4. The first *brunt* of the war fell upon the Ere'trians, who being utterly unable to oppose so mighty a force in the field, shut themselves up in the town. 5. But though they defended the place with great gallantry, yet, after a siege of seven days, it was taken by storm, and reduced to ashes; the inhabitants were put in chains, and sent as the first fruits of victory to the Persian monarch. 6. But he, contrary to their expectation, treated them with great *lenity*, and gave them a village in the country of Cissa for their residence, where Apollo'nius Tyanæ'us found their descendants six hundred years after. 7. *Elated* with this success, the Persians advanced into the heart of the country, and being directed in their march by Hip'pias, the expelled tyrant of Athens, they soon arrived in the plains of Mar'athon, about ten miles distant from that city. 8. There the Athenians resolved to oppose them; but not thinking themselves singly equal to such an undertaking, they sent first to the Spartans for assistance, and would certainly have obtained it, had it not been for a foolish superstition which would not allow them to begin a march before the full moon. 9. They then applied to the other states of Greece; but these, except the Platæ'ans, who sent one thousand soldiers, were too much intimidated by the power of Persia to venture to move in their defence.

10. Obliged, therefore, to depend upon their own courage alone, they collected all their forces, to the number of eleven thousand men, and entrusted the command of them to ten generals, of whom Milti'ades was the chief; and each of these was to have the direction of the troops for one day in regular succession. 11. But this arrangement was soon found to be so very inconvenient, that by the advice

of Aristi'des, the chief command was vested in Milti'ades alone, as the ablest and most experienced of all the generals. 12. At the same time it was resolved in a council of war, though only by a majority of one vote, to meet the enemy in the open field, instead of waiting for them within the walls of the city.*

13. Milti'ades, sensible of the inferiority of his numbers when compared to those of the enemy, endeavoured to make up for this defect by taking possession of an advantageous ground.† He therefore drew up his army at the foot of a mountain, so that the enemy should not be able to surround him, or charge him in the rear. At the same time he fortified his *flanks* with a number of large trees that were cut down for the purpose. 14. Da'tis saw the advantage which the Athenians must derive from this masterly disposition; but relying on the superiority of his numbers, and unwilling to wait till the Spartan succours should arrive, he resolved to begin the engagement. 15. The signal for battle, however, was no sooner given, than the Athenians, instead of waiting for the onset of the enemy, rushed in upon them, according to their usual custom, with irresistible fury. 16. The Persians regarded this as the result of madness and despair, rather than of deliberate courage; but they were soon convinced of their mistake, when they found that the Athenians maintained the charge with the same spirit with which they had begun it. 17. Milti'ades had purposely and judiciously made his wings much stronger than his centre, which was commanded by Themis'tocles and Aristi'des. 18. The Persians,

* This determination was highly pleasing to Milti'ades, who preferred trusting to the well known and tried valour of his countrymen in the field, to enduring the horrors of a siege within the walls of a crowded city.

† This was near the village of Marathon, about ten miles from Athens.

availing themselves of this circumstance, attacked the centre with great bravery, and were just upon the point of making it give way, when the two wings having now become victorious, suddenly wheeled about, and falling upon the enemy on both flanks at once, threw them into disorder. 19. The rout now became universal, and they fled to their ships with great *precipitation*. The Athenians pursued them as far as the beach, and even set several of their ships on fire. 20. It was on this occasion that Cynægi'rus, the brother of the poet Æs'chylus, seized one of the enemy's ships with his right hand, as they were pushing it off from the shore. When his right hand was cut off, he laid hold of the vessel with his left; and that likewise being lopt off, he at last seized it with his teeth, and in that manner expired.*

21. Seven of the enemy's ships were taken, and above six thousand men left dead upon the field of battle, not to mention those who were drowned as they were endeavouring to escape, or were consumed in the ships that were set on fire. 22. Of the Greeks there fell not above two hundred, and among these was Calim'achus, who gave the casting A.M. 3514. vote for fighting the enemy in the field. Hip'pias, who was the chief cause of the war, is thought to have perished in this battle, though some say he escaped, and afterwards died miserably at Lem'nos.†

23. Such was the famous battle of Mar'athon, one of the most important that is to be found in history, as it first taught the Greeks to despise the power of the Persian monarch, bravely to maintain their independence, and to go on cultivating those arts and sciences which had so evi-

* The Athenians received the first news of this important victory from a soldier, who, though wounded, ran to Athens to announce the joyful event. On his arrival he could merely exclaim, "Rejoice, rejoice, the victory is ours!" and immediately expired.

† Now Stalimene, an island in the Archipelago.

dent a tendency to polish and refine their own manners, and which have since diffused their *benign* influence over all the rest of Europe.*

24. Of the marble which the Persians had brought with them for the erection of a monument to perpetuate the memory of their expected victory, the Athenians now caused a statue to be made by the celebrated sculptor Phid'ias, to transmit to posterity the remembrance of their defeat. This statue was dedicated to the goddess *Nem'esis*, who had a temple near the place. 25. Monuments were at the same time erected to the memory of all those who had fallen in the battle; and upon these were inscribed their own names, and the name of the tribe to which they belonged. 26. Of these monuments there were three kinds; one for the Athenians, one for the Platæ'ans, their allies, and one for the slaves who had been enrolled among the troops upon this pressing *emergency*. 27. To express their gratitude to Milti'ades, the Athenians caused a picture to be painted by one of their most eminent artists, named Polygno'tus, in which that great commander was represented at the head of the other generals, animating the troops, and setting them an example of bravery.

28. But their gratitude to this celebrated warrior, however sincere, was by no means lasting. The Athenians, with all their good qualities, were naturally *fickle*, and apt to be jealous of such as, either by their merit, their power, or popularity, had in their opinion rendered themselves dangerous to the state. 29. Of this Milti'ades had very

* Immediately after the full moon, the Lacedæmo'nians began their march, and proceeded with such expedition, that in three days they completed a journey of one hundred and fifty miles. Notwithstanding this astonishing celerity, however, they arrived too late to share in the glory of a victory which had delivered Greece from the most imminent danger to which she had ever as yet been exposed. After viewing the field of battle, covered with the bodies and spoils of their enemies, and congratulating the Athe'nians on their success, they returned to their own country.

soon after a mortifying proof: for having received a wound in an expedition against the Parians, and being thereby prevented from appearing in public to defend himself from a charge of bribery which was brought against him by one Zanthip'pus, sentence was passed upon him in his absence, and he was condemned to lose his life. 30. This severe sentence, however, the Athenians had not the *effrontery* to execute upon one who had done them such essential services: they therefore changed it into a fine of fifty talents (9687*l.* 10*s.*); and as this was a sum which Milti'ades could not pay, he was thrown into prison, where he soon after died. 31. But the Athenians would not suffer his body to be buried till the fine was paid; his son Ci'mon, therefore, by exerting all his interest among his friends and relations, was at last able to raise the requisite sum, and to procure his father an honourable interment.*

Questions for Examination.

1. What means had the Athenians to oppose these formidable invaders?
2. Were they commanded by experienced generals?
3. What were their names and characters?
4. On whom did the storm first fall?
5. Did they make a successful defence?
6. What treatment did they experience from the Persian king?
7. What were the next movements of the Persian army?
8. What means did the Athenians adopt?
9. To whom did they next apply, and what success did they experience?
10. Did these disappointments discourage them?
11. Did this arrangement prove convenient?
12. In what way was it determined to oppose the enemy?

---

* Though the ingratitude and cruelty of the Athe'nians towards their brave defender can neither be palliated nor excused, yet Milti'ades was guilty of great injustice in attacking the Parians from a mere private pique against their governor. That Milti'ades was innocent of taking bribes, is evident, from his inability to pay the fine imposed.

13. By what means was the inferiority of numbers compensated for?
14. Were the Persians aware of these advantages?
15. Did the Athenians await the attack?
16. Was this fury soon spent?
17. What was the Athenian order of battle?
18. What advantage did the Persians take of this?
19. What was the result?
20. What intrepid action was performed by an Athenian?
21. What was the loss sustained by the Persians?
22. What was the loss of the Greeks?
23. What were the consequences of the battle of Marathon?
24. How was the memory of the victory preserved?
25. By what means were the names of the slain rescued from oblivion?
26. How many kinds of monuments were there?
27. How did the Athenians express their gratitude to Miltiades?
28. Was this gratitude lasting?
29. Did Miltiades experience the effects of this disposition?
30. Was this sentence executed?
31. Did their persecution end with his death?

CHAP. V.

From the Death of Miltiades to the Retreat of Xerxes out of Greece.

SECT. I.

7. Assid'uously, *ad.* busily, eagerly.
11. Ren'dezvous, *s.* place of meeting.
15. Sutlers, *s.* persons who sell liquor and provisions in a camp.
19. Lu'natic, *s.* a madman, one affected by the changes of the moon.
22. Pusillan'imous, *a.* void of courage, mean-spirited.
23. Abor'tive, *a.* unavailing.
30. Feuds, *s.* quarrels, contention, hatred.
32. Ambigu'ity, *s.* doubtful meaning.

---

1. DARI'US, rather enraged than intimidated by the loss he had sustained in the battle of Marathon, was preparing to invade Greece in person, when, happily for the

eace of that country, death put an end to his ambitious roject. 2. His son Xerx'es, however, who succeeded im on the throne, was determined to execute the plan his ather had formed. 3. Having just returned from a suc-essful expedition he had made into Egypt, he expected o meet with the like good fortune in Europe. 4. But efore he would engage in so important an enterprise, he hought proper to consult the principal officers in his ourt. 5. Mardo'nis, his brother-in-law, well knowing his ecret sentiments, and willing to flatter him in his favourite ursuits, highly applauded the resolution he had taken. ut Artaba'nus, his uncle, whom years and experience ad rendered wise, endeavoured to divert him from his ash design.

6. His arguments, however, instead of producing the esired effect, drew from the haughty monarch a stern eprimand, as unbecoming as it was unjust. 7. While ese hostile designs were in agitation, the Athenians ere *assiduously* employed, under the conduct of The-is'tocles, in subduing their more domestic enemies. The smaller islands in the Æge'an Sea had through s exertions been already reduced to obedience; but the ssession of these remained *precarious*, while the fleet of gi'na covered the sea, and bid defiance to that of Athens. That they might be enabled to seize or destroy this et, Themis'tocles persuaded the Athenians to devote the oduce of the silver mine at Laur'icum, in Attica, to the rpose of building ships of war. This prudent advice s of infinite service, as will appear in the sequel.

10. Xerx'es having thus resolved upon his expedition o Greece, began to make preparations for carrying it o execution; and the greatness of these shewed the high nse he entertained of the power and bravery of the enemy. Sardis was the general *rendezvous* for his land forces; the fleet was ordered to advance along the coasts of

Asia Minor, towards the Hel'lespont.* 12. In its way thither, in order to shorten its passage, he cut a canal through the neck of land that joined Mount Athos to the continent; and while this was doing, he addressed the mountain, with all that pomp and ostentation for which the eastern princes have ever been remarkable. "Athos," said he, "thou proud, aspiring mountain, that liftest up "thy head to the heavens, be not so audacious as to "put obstacles in my way. If thou dost, I will cut thee "level with the plain, and throw thee headlong into the "sea."

13. In his march to Sardis, he gave a shocking proof of the cruelty of his disposition. Having required the eldest son of Pyth'ias, a Lyd'ian prince, to attend him in the war, the father offered him all his treasure, amounting to about four millions sterling, to purchase his exemption; and as the young man seemed desirous of staying at home, Xerxes commanded him immediately to be put to death before his father's eyes. Then, causing the body to be cut in two, and one part of it to be placed on the right, and the other on the left of the way, he made the whole army pass between them; a terrible example of what every one had to expect that dared to dispute his orders.

14. His army was composed not merely of Persians, but of Medes, Lyd'ians, Bac'trians, Assyr'ians, Hyrca'nians; in a word, of every people that either acknowledged his authority, dreaded his power, or courted his alliance; so that it is said to have amounted to above two millions of men. 15. His fleet consisted of fourteen hundred and twenty-seven ships, besides a thousand lesser vessels, that were employed in carrying provisions. On board of these were six hundred thousand men; so that the whole army might be

* Those narrow straits, now called the Dardanelles, which separate Europe and Asia.

said to amount to above two millions and a half; which, with the women, slaves, and *sutlers*, always attending a Persian camp, might make the whole above five millions of souls — a force which, if rightly conducted, might have given law to the universe; but, being commanded by ignorance and presumption, was soon after repulsed, and finally defeated by the small but gallant states of Greece.

A.M. 3523. 16. With this mighty armament Xerx'es set out on his expedition, ten years after the battle of Mar'athon. 17. Upon reviewing his forces his heart was naturally elated with joy, from a consciousness of his superior power; but this soon gave place to the feelings of humanity, and he burst into tears when he reflected that a hundred years hence not one of so many thousands would be alive. 18. He had previously given orders for building a bridge of boats across the Hel'lespont, or, as it is now called, the Dardanelles, which separates Asia from Europe, and is about an English mile over. 19. But this bridge, when completed, being carried away by the current, Xerx'es, like a tyrant, wreaked his vengeance upon the workmen, and like a *lunatic*, upon the sea. He caused the heads of the former to be struck off, and a certain number of lashes to be inflicted upon the latter, to punish it for its insolence, and fetters to be thrown into it, to teach it for the future obedience to his will; a striking proof how much the possession of despotic power tends not only to corrupt the heart, but even to weaken and blind the understanding. 20. Another and a stronger bridge was soon after built, and over this the army passed; though so immense were its numbers, that the whole could not cross in less than seven days.

21. Xerx'es having thus entered Europe, began his march directly for Greece, receiving every where the submission of the countries through which he passed. Most of the

states of Greece, overawed by his power, submitted at the first summons. 22. Athens and Sparta alone, those glorious republics, nobly disdained such *pusillanimous* conduct. They gallantly resolved to oppose the invader of their country, and either to preserve their liberties entire, or to perish in the attempt.* 23. From the moment that Xerx'es began his preparations, they had received intelligence of his designs; and in their turn began to take measures for rendering them *abortive*. They had also sent spies to Sardis, in order to bring them an exact account of the number and quality of the enemy's forces. 24. The spies, indeed, were seized, but Xerx'es, instead of punishing, or even detaining them, ordered them to be conducted through his camp, and then dismissed, desiring them at the same time, on their return home, to give a faithful relation of what they had seen. 25. The Athenians and Spartans, however, neither intimidated by the mighty force that now came against them, nor by the base submission of the inferior states, nobly resolved to face the common danger with joint forces. These forces did not amount to above eleven thousand two hundred men; and yet, with this handful of troops, they determined to oppose the almost innumerable army of Xerx'es.

26. Their first care was to appoint a general; and they wisely made choice of Themis'tocles, the ablest commander that had appeared in Greece since the death of Milti'ades. They likewise recalled Aristi'des, who had been driven into banishment by the faction of his enemies, at the

* The whole population of these little states, which thus prepared to withstand the immense armies of Persia, was considerably less than that of Yorkshire in England. The answers of the oracles likewise, instead of being encouraging, were either ambiguous or terrifying. Yet this vast disproportion of numerical strength, and the discouraging responses of their god, did not deter these champions of liberty from their purpose, nor dispose them to submit to the arbitrary mandate of the Persian despot.

head of which, indeed, was Themis'tocles; such is the jealousy that sometimes prevails between great men, though equally attached to the interest of their country! 27. It was upon the occasion of his banishment, that a peasant who could not write, and did not know Aristi'des personally, applied to him, and desired him to write the name of that citizen upon the shell,* by which his vote was given against him. 28. "Has he done you any wrong," said Aristi'des; "that you are for condemning him in this manner?" "No," replied the peasant, "but I hate to hear him "always praised for his justice." 29. Aristi'des, without saying a word more, calmly took the shell, wrote down his name upon it, and contentedly retired into exile. 30. Themis'tocles, however, convinced of his uncommon merit, and willing to have the benefit of his counsels, was now as desirous of having him recalled as ever he had been to see him banished; and these two great men, generously forgetting all their private *feuds* and animosities, resolved to exert their joint efforts in promoting the public good.

31. Themis'tocles saw that the enemy must be opposed by sea as well as by land; and to enable him to do this with the greater effect, he caused a hundred galleys to be built, and turned all his thoughts towards the improvement of the navy. 32. The oracle had declared some time before that Athens should defend herself only with wooden walls; and he took the advantage of the *ambiguity* of this reply, to persuade his countrymen that by such walls was meant her shipping. 33. The Lacedæmo'nians used equal industry in improving their navy, so that, upon the approach of Xerx'es, the confederates found themselves possessed of a squadron of two hundred and eighty sail, the command of which was conferred upon Eurybi'ades, a Spartan. 34. The next point to be determined was, which

---

* For an explanation of this, vide Ostracism, p. 32, note †.

was the most proper place for making the first stand against the enemy; and, after some deliberation, the straits of Thermop'ylæ were pitched upon for the purpose. 35. This was a narrow pass of twenty-five feet broad, between Thes'saly and Pho'cis, defended by the remains of an old wall, with gates, and remarkable for some hot baths, whence the place had its name.* 36. The command of this important pass was given to Leon'idas, one of the kings of Sparta, who led thither a body of six thousand men. Of these three hundred only were Spartans; the rest consisted of Bœo'tians, Corin'thians, Pho'cians, and other allies. 37. This chosen band were taught from the beginning to consider themselves as a forlorn hope, placed there to check the progress of the enemy, and give them a foretaste of the desperate valour of Greece. 38. Nor were even oracles wanting to inspire them with enthusiastic ardour. It had been declared, that to procure the safety of Greece, it was necessary that a king, one of the descendants of Her'cules, should die; and this task was now cheerfully undertaken by Leon'idas, who, when he marched out of Lacedæmon, considered himself a willing sacrifice for the good of his country.

Questions for Examination.

1. Did the late defeat of the Persians discourage farther attempts?
2. Did his successor abandon the idea?
3. What encouraged him to this?
4. Did he hastily engage in this enterprise?
5. What advice was given him?
6. How were these endeavours received?

---

* This celebrated defile is bounded on the western side by inaccessible and tremendous precipices, which extend to Mount Œta; and on the east by morasses, that reach to the sea, and are impassable to an army.

7. What in the mean time occupied the attention of the Athenians?
8. What success did they meet with?
9. What means were proposed for its capture or destruction?
10. What steps did Xerxes take for the accomplishment of his design?
11. What was the destination of the fleet and army?
12. By what means did he facilitate the passage of his fleet?
13. Did he not evince a cruel disposition?
14. Of whom was his army composed?
15. What was his naval force, and the whole amount of his armament?
16. When did he commence his march?
17. What were his feelings on reviewing his troops?
18. What method did he adopt to cross the Hellespont?
19. What was the fate of this bridge, and the behaviour of Xerxes on the occasion?
20. Was the bridge repaired?
21. What kind of reception did he experience?

SECT. II.

5. Sar'casms, *s.* bitter taunts, severe jests.
7. Ten'able, *a.* that may be held, or kept.
8. Pluto, *s.* the god of hell.
11. Pavil'ion, *s.* a tent, a temporary house.
12. Par'allel, *s.* resemblance, likeness.
13. Incred'ible, *a.* beyond belief.
16. Stran'ded, *part.* driven on shore.
19. Asy'lum, *s.* a place of refuge.
24. Ist'hmus, *s.* a narrow neck of land which joins a peninsula to the continent, or two continents together.
31. Manœu'vres, *s.* evolutions of troops, movements.
32. Pu'erile, *a.* childish.
42. Poig'nant, *a.* sharp, severe, satirical.
Reit'erated, *part.* repeated.

---

1. In the meantime, Xerx'es advanced with his immense army, the very sight of which, he thought, would terrify the Greeks into submission, without his being obliged to strike a single blow. 2. Great, therefore, was his surprise, when he found that a few desperate men were determined to dispute his passage through the straits of Thermop'ylæ

3. At first he could not believe they would persevere in their resolution; and he therefore gave them four days to reflect on their danger, hoping they would at last think it most prudent to retire.* But when he found them remain immoveable in their post, he sent them a summons to deliver up their arms. 4. Leon'idas, with a true Spartan contempt, desired him "to come and take them." And when it was observed that the Persian forces were so numerous that their very arrows would darken the sun, "Then," replied Diene'ces, a Spartan, "we shall fight in the shade."

5. Xerx'es, provoked at these *sarcasms*, resolved to begin the attack immediately. The first assault was made by a body of Medes, but these were instantly repulsed with great slaughter. A body of ten thousand Persians, commonly known by the name of the immortal band, made another attempt to dislodge the Grecians, but with no better success than the former.† 6. In a word, the Greeks maintained their ground against the whole power of the Persian army for two days together; and would probably have maintained it much longer, had it not been for the treachery of Ephial'tes, a Trachin'ian,‡ who, having deserted to the enemy, conducted a body of twenty thousand Persians through a by-path across a mountain that overhung the straits.§

7. Leon'idas, seeing the enemy in this situation, plainly perceived that his post was no longer *tenable*: he therefore

---

* As his resentment was directed against the Athenians alone, he was in hopes that the other states might be prevailed on to relinquish the confederacy; as an inducement so to do, he held out to them many allurements, but in vain.

† Xerx'es beheld these *reiterated* attacks from a lofty eminence, and frequently started in wild emotion from his throne, on witnessing the havoc made among his troops by the little band of heroes whom he had arrogantly commanded to be brought alive into his presence.

‡ Trachin'ia was a district in Thessaly.

§ It was always the unhappy fate of Greece to suffer more from the treachery of false friends than from the power of open enemies.

advised his allies to retire, and reserve themselves for better times, and the future safety of Greece. "As for myself and my fellow Spartans," said he, "we are obliged by our laws not to fly; I owe a life to my country, and it is now my duty to fall in its defence." 8. Thus, having dismissed all but his three hundred Spartans, with some Thespians and Thebans, in all not a thousand men, he exhorted his followers in the most cheerful manner to prepare for death. "Come, my fellow-soldiers," says he, "let us dine cheerfully here, for to-night we shall sup with *Pluto*." 9. His men, upon hearing his determined purpose, set up a loud shout as if they had been invited to a banquet, and resolved every man to sell his life as dearly as he could. 10. The night now began to advance, and this was thought the most glorious opportunity of meeting death in the enemy's camp, as the darkness, by concealing the smallness of their numbers, would fill the Persians with greater consternation. 11. Thus resolved, they made directly to the Persian tents, and, in the silence of the night, had almost penetrated to the royal *pavilion*, with hopes of surprising the king.* The obscurity added much to the horror of the scene; and the Persians, incapable of distinguishing friend from foe, fell furiously upon each other, and rather assisted than opposed the Greeks. 12. Thus success seemed likely to crown their bold but rash enterprise, had not the morning dawn discovered the smallness of their numbers. They were soon, therefore, surrounded by the Persian forces, who, fearing a close encounter, flung their javelins from every quarter, till the Greeks, not so much conquered as tired with conquering, fell amidst heaps of the slaughtered enemy, leaving behind them

* It may at first seem surprising that they should be able to penetrate the Persian camp; but, as the barbarians had neither entrenchments, advanced guards, nor a watch-word, few obstacles were presented to their design.

an example of courage, to which there is no *parallel* in history. 13. Leon'idas was one of the first that fell; and the endeavours of the Lacedæmo'nians to defend his dead body were almost *incredible*. It was found, after the battle, buried under the mountain of the dead, and was contemptuously nailed to a cross by the brutal victor. 14. Of all the band, two only escaped, whose names were Aristode'mus and Pan'itès.* They were treated, in consequence, with such contempt on their return to Spar'ta, that Pan'itès killed himself in despair; but Aristodémus bowed with fortitude, and recovered his lost honour by his gallant behaviour at the battle of Platæ'a. 15. The loss of the Per'sians on this occasion is supposed to have amounted to twenty thousand men, among whom were two of the king's brothers.†

16. The same day on which the battle of Thermop'ylæ was fought, there was a naval engagement between the fleets of Greece and Persia, in which the former took or sunk thirty of the enemy's ships, and forced a hundred and seventy of them to sea, where, by stress of weather, they were all soon after either sunk or *stranded*.‡

17. Xerx'es, however, having now passed the straits, found nothing capable of opposing his progress in the open country: he therefore directed his march towards Athens, on which he was determined to take a signal vengeance. 18. Themis'tocles, seeing the impossibility of defending this place, used all his eloquence and address in persuading his countrymen to abandon it for the present; and this he

* These men were accidentally absent.

† To perpetuate the memory of this wonderful exertion of valour, two monuments were erected. The inscription on one commemorated the brave resistance made by a handful of Greeks, against millions of Persians. The other was peculiar to the Spartans, and bore these words: "Go, stranger, and tell the Lacedæmonians, that we fell here in obedience to their divine laws."

‡ Previous to the attack of the Greeks, the Persian fleet had suffered dreadfully in a storm, in which four hundred galleys, and a great number of storeships and transports, were dashed in pieces or sunk.

was at last able, though with no little difficulty, to effect. A decree was therefore passed, by which it was ordained, that Athens for a while should be given up in trust to the gods, and that all the inhabitants, whether in freedom or slavery, should go on board the fleet. 19. The young and adventurous set sail for the neighbouring island of Salamis; the old, the women, and children, took shelter at Trœ-ze'ne,* the inhabitants of which generously offered them an *asylum*. 20. But in this general desertion of the city, that which raised the compassion of all was, the great number of old men they were obliged to leave in the place, on account of their age and infirmities. Many also voluntarily remained behind, believing that the citadel, which they had fortified with wooden walls, was what the oracle pointed out for general safety.† 21. To heighten this scene of distress, the matrons were seen clinging with fond affection to the places where they had so long resided; the women filled the streets with lamentations; and even the poor domestic animals seemed to take a part in the general concerns. It was impossible to see those poor creatures run howling and crying after their masters, who were going on shipboard, without being strongly affected. 22. Amongst these the faithfulness of a particular dog is recorded, who jumped into the sea, and continued swimming after the vessel which contained his master, till he landed at Sal'amis, and died the moment after upon the shore.‡

* Now Trizina, a city of Argolis, in European Turkey, not far from Corinth.

† Themistocles, seeing little hope of defending the city against the innumerable host of Xerxes, sent to consult the oracle of Apollo, at Delphos. The answer he received was, "Athens can be saved only by wooden walls." This he interpreted to mean ships, and acted accordingly.

‡ In their haste to embark, the Athenians left the greatest part of their furniture and other valuables behind, which perished in the conflagration of the city. By this generous sacrifice, however, they preserved that liberty which was dearer to them than life.

23. The few inhabitants that remained behind retired into the citadel, where, literally interpreting the oracle, they fortified it as well as they could, and patiently awaited the approach of the invader. Nor was it long before they saw him arrive at their gates, and summon them to surrender. This, however, they refused to do, or even to listen to any terms they proposed to them. The place was therefore taken by assault; all who were found in it were put to the sword, and the citadel reduced to ashes.

24. But though the confederates had been thus obliged to abandon Athens to the fury of the enemy, they were by no means disposed to let them overrun the whole country. They took possession of Peloponne'sus, built a wall across the *isthmus* that joined it to the continent, and committed the defence of that important post to Cleom'brotus, the brother of Leon'idas. 25. In adopting this measure they were unanimous, as being the most prudent that could be embraced; but this was not the case with regard to the operations of the fleet.

26. Eurybi'ades was for bringing it into the neighbourhood of the isthmus, so that the sea forces might act in conjunction. Themis'tocles was of quite a different opinion, and maintained that it would be the height of folly to abandon so advantageous a post as that of Sal'amis, where they were now stationed. 27. They were now, he said, in possession of the narrow seas, where the number of the enemy's ships could never avail them; that the only hope left the Athe'nians was their fleet, which must not capriciously be given up to the enemy. 28. Eurybi'ades, who considered himself as glanced at by this speech, could not contain his resentment, but lifted up his cane in a menacing manner. "Strike," cried the Athe'nian, "strike, but hear me." His moderation and his reasoning prevailed; and it was therefore resolved to await the enemy's fleet at Sal'amis. 29. Fearful, however, that the confede-

rates might change their mind, Themis'tocles had recourse to one of those stratagems which mark superior genius. He contrived to have it privately intimated to Xerx'es that the confederates were now assembled at Sal'amis, preparing for flight, and that it would be an easy matter to attack and destroy them. 30. The artifice succeeded. Xerx'es gave orders to his fleet to block up Sal'amis by night, in order to prevent an escape that would have frustrated his hopes of vengeance.

31. Aristi'des, who commanded a small body of troops at Ægi'na,* no sooner heard of the apparently dangerous situation of Themis'tocles, than, ignorant of the real cause of all these *manœuvres*, and actually thinking him in danger, he ventured in a small boat by night through the whole fleet of the enemy. 32. Upon landing, he repaired to the tent of Themis'tocles, and addressed him in the following manner: "If we are wise, Themis'tocles, we shall henceforth lay aside all those frivolous and *puerile* dissensions which have hitherto divided us. One strife, and a noble one it is, now remains for us, which of us shall be most serviceable to our country. It is yours to command as a general; it is mine to obey as a subject; and happy shall I be if my advice can any way contribute to yours and my country's glory." He then informed him of the fleet's real situation, and warmly exhorted him to give battle without delay. 33. Themis'tocles felt all that gratitude which so generous and disinterested a conduct deserved; and, eager to make a proper return, he immediately let him into all his schemes and projects, particularly this last, of suffering himself to be blocked up. After this they exerted their joint influence with the other commanders to persuade them to engage; and accordingly both fleets prepared for battle.

* A small island near Athens.

34. The Grecian fleet consisted of three hundred and eighty ships, that of the Persians was much more numerous.* But whatever advantage they had in numbers and the size of their vessels, they fell infinitely short of the Greeks in naval skill, and in their acquaintance with the seas where they fought. 35. But it was chiefly on the superior abilities of their commanders that the Greeks placed their hopes of success. Eurybi'ades had nominally the command of the fleet, but Themis'tocles directed all its operations. He, knowing that a periodical wind, which would be favourable, would soon set in, delayed the attack till that time; and this had no sooner arisen than the signal was given for battle, and the Grecian fleet sailed forward in exact order.

36. As the Persians now fought under the eye of their sovereign, who beheld the action from a neighbouring promontory, they exerted themselves for some time with great spirit; but their courage abated when they came to a closer engagement. 37. The numerous disadvantages of circumstances and situation then began to appear. The wind blew directly in their faces; the height and heaviness of their vessels rendered them unwieldy and almost useless; and even the number of their ships only served to embarrass and perplex them in that narrow sea. 38. The Io'nians were the first that fled; the Phœni'cians and Cyp'rians were soon after driven on shore; and in a little time their whole fleet was thrown into confusion.

39. In the general consternation which this occasioned, Artemis'ia, queen of Halicarnas'sus,† who had come to the assistance of Xerx'es with five ships, exerted herself with so much spirit, that the monarch was heard to say, his

* It consisted of more than a thousand vessels.

† Now Nesi, a city of Caria, in Asia Minor. Here was the famous mausoleum, erected by Artemis'ia, and accounted one of the seven wonders of the world.

soldiers behaved like women in the conflict, and the women like soldiers. 40. Nothing, however, could repair the disorder that had now taken place in the Persian fleet. They fled on all sides; some of them were sunk, and more taken; above two hundred were burnt, and all the rest entirely dispersed.

41. Such was the issue of the battle of Sal'amis, in which the Persians received a more severe blow than any they had hitherto experienced from Greece. 42. Themis'tocles is said to have been so elated with this victory, that he proposed breaking down the bridge on the Hel'lespont, and thus cutting off the retreat of the enemy; but from this he was dissuaded by Aristi'des, who represented the great danger of reducing so powerful an army to despair.

43. Xerx'es, however, seems to have been so apprehensive of this step being taken, that, after leaving about three hundred thousand of his best troops behind him under Mardo'nius, not so much with a view of conquering Greece as in order to prevent a pursuit, he hastened back with the rest to the Hel'lespont, where, finding the bridge broken down with the violence of the waves, he was obliged to pass over in a small boat; and this manner of leaving Europe, when compared with his ostentatious entry, rendered his disgrace the more *poignant* and afflicting.

Questions for Examination.

1. What expectation did Xerxes entertain?
2. Was not this expectation disappointed?
3. What steps did he take in consequence?
4. What reply was given to this summons?
5. What was the consequence of these sarcasms?
6. What occasioned the loss of this post?
7. What measures did Leonidas adopt in this emergency?
8. How did he encourage his little troop?
9. How were his exhortations received?

10. What time was chosen for this purpose?
11. How did they commence the attack?
12. Were they successful?
13. What was the fate of Leonidas?
14. Did any escape the carnage?
15. What was the loss of the Persians?
16. What other memorable engagement happened on that day?
17. Did Xerxes meet with farther opposition?
18. Was Athens defended?
19. Whither did they repair?
20. What distressing circumstances attended this desertion of the city?
21. What added to the distress?
22. What particular instance of this is recorded?
23. What became of those that remained behind?
24. Was the whole of Greece abandoned to the invader?
25. Were the states unanimous in their measures?
26. What plans were proposed?
27. What reasons did Themistocles advance?
28. What was the effect of this speech?
29. By what stratagem did Themistocles prevent a change of measures?
30. Did this artifice succeed?
31. How did Aristides act on this occasion?
32. What followed?
33. How did Themistocles receive this advice?
34. What were the respective forces of the opposed parties?
35. On what did the Greeks principally rely?
36. How did the Persians behave in this engagement?
37. What disadvantages did they labour under?
38. Who first fled?
39. What female distinguished herself in this engagement?
40. Did her example restore the battle?
41. Was the event of this battle important?
42. What measure was proposed in consequence?
43. What became of Xerxes after his defeat?

CHAP. VI.

From the Retreat of Xerxes out of Greece to the Battle of Mycale.

1. Ta'cit, *a.* silent, though not implied.
7. Mon'itor, *s.* adviser.
11. He'lots, *s.* slaves.
15. Magnanim'ity, *a.* greatness of mind.

18. Impetuos'ity, *s.* fury, violence.
19. Phal'anx, *s.* a troop of men closely embodied.
22. Ped'estal, *s.* the base of a statue or pillar.
26. Pre'cipices, *s.* places excessively steep.
Manes, *s.* ghosts, spirits.

A. M. 3524.

1. Nothing could exceed the joy of the Greeks upon the victory they had obtained at Sal'amis. It was customary after a battle for the commanding officers to declare who had distinguished themselves most, by giving in the names of such as merited the first and second rewards. On this occasion, each officer concerned adjudged the first rank to himself, but all allowed the second to Themis'tocles, which was in fact allowing him a *tacit* superiority. This was farther confirmed by the Lacedæmo'nians, who carried him in triumph to Sparta; and having adjudged the reward of valour to their own countryman Eurybi'ades, adjudged that of wisdom to Themis'tocles. 2. They crowned him with olive, presented him with a rich chariot, and conducted him with three hundred horse to the confines of their state. 3. But there was a homage paid to him that flattered his pride yet more; when he appeared at the Olym'pic games, before all the states of Greece assembled, the spectators received him with uncommon acclamations. As soon as he appeared the whole assembly rose up to do him honour; nobody regarded either the games or the combatants; Themis'tocles was the only object worthy their attention. Struck with such flattering honours, he could not help exclaiming, that he that day reaped the fruits of all his labours.

4. Mardo'nius having passed the winter in Thessaly, led his forces in the spring into the province of Bœo'tia, and thence sent Alexand'er, king of Macedo'nia, with very tempting proposals to the Athe'nians, hoping by that means

to detach them from the general interests of Greece.* 5. He offered to rebuild their city, to present them with a considerable sum of money, to allow them to enjoy their laws and liberties, and to bestow upon them the government of all Greece. 6. The Spartans were afraid that the Athe'nians might be prevailed on to accept these proposals; they therefore sent ambassadors to Athens, in order to dissuade them from so base a conduct. 7. But Aris-ti'des, who was then chief Archon of Athens, needed no other *monitor* than the dictate of his own heart. Receiving Alexan'der and the ambassadors at the same time, he addressed them in the following terms: "For men," said he, "bred up in pleasure and ignorance, it is natural to "proffer great rewards, and to hope by bribes to under-"mine virtue. Barbarians, who make silver and gold the "chief object of their esteem, may be excused for think-"ing to corrupt the fidelity of a free people; but that the "Lacedæmo'nians, who came to remonstrate against those "offers, should suppose they could prevail, is indeed sur-"prising. The Athe'nians have the common liberty of "Greece entrusted to their care, and mountains of gold "are not able to shake their fidelity: no; so long as that "sun which the Persians adore continues to shine with "its wonted splendour, so long shall the Athe'nians be "mortal enemies to the Persians; so long shall they con-"tinue to pursue them for ravaging their lands, burning "their houses, and polluting their temples.—Such is the

* The Thebans, who had perfidiously deserted the common cause, added to their baseness by giving Mardonius advice, which, had he followed, would more effectually have reduced Greece under his power than all the force of his arms. "You have only," said they, "to "bribe the leading men in the several republics, and you will divide "each state into factions; engage them in a civil war; and when "exhausted by mutual hostilities, they will readily submit to your "demands."—Instead of following this detestable though prudent advice, Mardonius proceeded as is related in the text.

"answer we return to the Persian proposal. — And you," continued he, addressing himself to Alexander, "if "you are really their friend, refrain for the future from "being the bearer of such proposals: your honour, and "perhaps even your safety, demand it."

8. Mardo'nius, provoked at the rejection of his offers, invaded At'tica, which the Athe'nians, unable to resist the torrent, were once more obliged to abandon to his fury.*

9. Nothing, however, could reconcile that people to any terms of accommodation. They even stoned Ly"cidas, a senator, to death, for proposing a submission; and his wife and children met with the same fate from the women. 10. In the mean time the Spartans were in danger of falling into the same error from which they had been so anxious to preserve the Athe'nians; I mean that of consulting their own private safety, without regarding the general interests of Greece. They proposed to fortify the isthmus of Peloponne'sus.† But the Athe'nians remonstrating against so partial and ungenerous a proceeding, the Spartans readily relinquished the intention.

11. The Grecian army was now assembled to the number of seventy thousand men. Of these five thousand were Spartans, attended by thirty-five thousand *He'lots.* The Athe'nians amounted to eight thousand, and the troops of the allies made up the rest. With this army the Greeks resolved to oppose Mardo'nius, though at the head of no less than three hundred thousand men. 12. That general, fearing to be attacked in the hilly country of At'tica, where he could not avail himself of his great superiority of numbers, had lately returned into Bœo'tia, and encamped his troops on the banks of the river Æsopus. 13. Thither he was pursued by the Grecians; but as neither side could

* On this occasion Athens was a second time abandoned to the fury of the enemy, who burnt and destroyed what the former year had been spared.

† The isthmus that joins the Morea to the continent.

begin the attack without encountering great disadvantage, the two armies continued in sight of each other for the space of ten days, both equally eager for battle, and yet both afraid to strike the first blow.

14. It was during this interval that a mutiny had nearly arisen in the Grecian army about the post of honour. All parties allowed the Spartans the command of the right wing; but the Tegæans alleged that they were better entitled by their past services to the command of the left than the Athe'nians, who now occupied it. 15. This dissension might have produced very fatal effects, had it not been for the moderation and *magnanimity* of Aristi'des, who commanded the Athe'nians, and who addressed himself to the Spartans and the rest of the confederates in the following manner: "It is not now a time, my friends, "to dispute about the merits of past services; for all "boasting is vain in the day of danger. Let it be the "brave man's pride to own, that it is not the post or sta- "tion which gives courage, or which can take it away. I "head the Athe'nians; whatever post you shall assign us "we will maintain it, and will endeavour to make our "station, wherever we are placed, the post of true honour "and military glory. We are come hither not to contend "with our friends, but to fight with our enemies; not to "boast of our ancestors, but to imitate them. This battle "will distinguish the merit of each city; and the lowest "sentinel will share with his commander the honour of "the day." 16. This speech determined the council of war in favour of the Athe'nians, who thereupon were allowed to maintain their former station.

17. Meanwhile the Grecians, beginning to be straitened for want of water, resolved to retreat to a place where they might be more plentifully supplied with that necessary article. 18. As their removal was in the night, much disorder ensued; and in the morning, Mardo'nius, con-

struing their retreat into a flight, immediately pursued them, and coming up with them near the little city of Platæ'a,* attacked them with great *impetuosity*. 19. His ardour, however, was soon checked by the Spartans, who brought up the rear of the Grecian army, and who, throwing themselves into a *phalanx*, stood impenetrable and immoveable against all the assaults of the enemy. At the same time, the Athe'nians, being informed of the attack, quickly returned, and after defeating a body of Greeks in Persian pay, came to the assistance of the Spartans just as these last had completed the overthrow of the enemy. For Mardo'nius, enraged at seeing his men give way, rushed into the thickest of the ranks in order to restore the battle, and was killed by Aimnes'tus, a Spartan. 20. Upon this the whole army betook themselves to flight. Artaba'zus, with a body of forty thousand men, fled towards the Hel'lespont: the rest retreated to their camp, and there endeavoured to defend themselves with wooden ramparts; but these being quickly broken down, the confederates rushed in upon them with irresistible fury, and eager to rid the country of such terrible invaders, sternly refused them quarter, putting upwards of a hundred thousand of them to the sword. 21. Thus ended the invasion of Greece by the Persians; nor ever after was an army from Persia seen to cross the Hel'lespont. We have already observed that Aristi'des commanded the Athe'nians in this important action; the Spartans were headed by Cleom'brotus; and Pausa'nias, a Lacedæmo'nian, was the commander in chief.

22. The battle was no sooner over than the Greeks, to testify their gratitude to heaven, caused a statue of Ju'piter to be made at the public expense, and placed in his temple

---

* A city of Bœotia near Mount Cithæron.

at Olympia.* On the right side of the *pedestal* were engraved the names of the several nations of Greece that were present in the engagement. The Spartans had the first place, the Athe'nians the second, and the rest succeeded in order.†

23. The successes of the Greeks were as rapid as they were important. On the very evening of the day on which the victory at Platæ'a was won, another equally glorious was obtained at Myca'le, on the coast of Io'nia.

24. After the defeat of Sal'amis, the remains of the Persian fleet retired to Sa'mos;‡ but the Greeks lost no time in pursuing them. The confederates on this occasion were headed by Leotych'ides the Spartan, and Xanthip'pus the Athe'nian. 25. The Persians were no sooner informed of their approach, than, conscious of their own inferiority by sea, they drew up their ships upon dry land at Myca'le, and fortified them with a wall and deep trench, while they at the same time protected them with an army of sixty thousand men, under the command of Tigra'nes. 26. But nothing could secure them from the fury of the Grecians, who immediately coming on shore, and dividing themselves into two bodies, the Athe'nians and Corin'thians advanced directly on the plain, while the Lacedæmo'nians fetched a compass over hills and *precipices*, in order to take possession of a rising ground. 27. But before these last arrived

---

* Now Longinico, a city of Elis, where the Olympic games were celebrated.

† No sooner had the titles of sepulture been afforded to the slain, trophies erected on the field of battle, and grateful offerings presented to the gods, than it was unanimously resolved to chastise the perfidious Thebans, who had leagued with the enemies of liberty to enslave their country. Accordingly the confederate forces marched against that city, resolved to raze it to the ground; but their anger was in some measure appeased by the citizens delivering up the traitors who had espoused the Persian cause; these were conveyed to Corinth, and sacrificed to the *manes* of those who had fallen in the glorious contest.

‡ An island in the Archipelago.

the former had entirely put the enemy to flight, and, on being joined by the Spartans, soon forced their way through the Persian ramparts, and set all their ships on fire; so that nothing could be more complete than the victory now obtained. Tigra'nes, the Persian general, with forty thousand of his men, lay dead upon the field of battle; the fleet was destroyed; and of the great army which Xerx'es brought into Europe, scarcely a single man remained to carry back the news of its defeat.

Questions for Examination.

1. What followed the victory of Salamis, and to whom were the greatest honours paid?
2. What marks of distinction did they bestow on him?
3. What was the most flattering homage he received?
4. What steps did Mardonius take?
5. What were those offers?
6. Was this pleasing to the allies?
7. What reply was made to the proposals?
8. What was the consequence of this rejection?
9. Did this incline them to listen to terms?
10. What was the conduct of the Spartans?
11. What was the respective strength of the armies?
12. Whither did Mardonius retire?
13. Did the Grecians follow him?
14. What happened in this interval?
15. Who prevented the further progress of this misunderstanding?
16. What was the consequence of this speech?
17. What measures did the Grecians adopt?
18. What was the consequence?
19. Was the attack successful?
20. Did his death decide the fortune of the day?
21. What was the result of this victory?
22. How did the Greeks evince their gratitude to heaven for their success?
23. Were not the Greeks victorious in another quarter?
24. Relate the particulars?
25. By what means did the Persians attempt to defend themselves?
26. Did these precautions avail them?
27. What was the result of this attack?

CHAP. VII.

From the Victory at Mycale to the Peace concluded between the Greeks and Persians.

SECT. I.

3. Det'riment, *s.* injury.
4. Dupli'city, *s.* double dealing, deceit.
5. Retal'iate, *v.* to return like for like.
7. Util'ity, *s.* usefulness.
Practicabil'ity, *s.* possibility of being accomplished.
14. Conta'gion, *s.* infection.
Vir'ulence, *s.* malignity, (poisonous quality).
16. Appa'rent, *a.* plainly to be seen.
17. Eph'ori, *s.* five powerful magistrates of Sparta, who could check the authority of the kings, and even imprison them.

A. M. 3526.

1. No sooner were the Greeks freed from the apprehensions of a foreign foe, than they began to entertain jealousies of each other; and the first symptoms of this dangerous spirit appeared in a misunderstanding that took place between the Athe'nians and Spartans. 2. The former, with their families, being returned to their own country, began to rebuild the city; and as its late state of weakness had rendered it so easy a prey to the Persians, they now formed a plan for strengthening and extending the walls, and giving it, for the future, a greater degree of security. 3. This excited the jealousy of the Lacedæmo'nians, who could not bear to see any of the other states of Greece upon an equal footing with themselves. They therefore sent ambassadors to dissuade the Athe'nians from this undertaking; but being ashamed to avow their real motive, they alleged the great *detriment* which these fortifications would prove to the general interests of Greece, if ever they should fall into the hands of the enemy. 4. Themis'tocles, who then guided the councils of Athens, at once saw through their

design, and resolved to meet their *duplicity* with equal dissimulation. He therefore told them that the Athe'nians would soon send an embassy to Sparta, and fully satisfy all their scruples; and, having procured himself to be chosen for this purpose, he by studied delays kept the Spartans in suspense until the works were completely finished.* 5. He then boldly threw off the mask, and declared that Athens was now in a condition to defend herself against any enemy, either foreign or domestic; that what she had done was perfectly consistent with the laws of nations and the common interests of Greece; and added, that if any violence were offered to his person, the Athe'nians would *retaliate* upon the Spartan ambassadors who were now in their hands. 6. In consequence of this spirited conduct the ambassadors on both sides were suffered quietly to depart, and Themis'tocles upon his arrival in Athens was received as if he had been returning from a triumph.

7. Encouraged by his success in this undertaking, Themis'tocles projected another scheme for increasing the power and importance of his country, which, however, he declared, in a full assembly of the people, would not admit of being publicly mentioned, as its execution required secrecy and despatch. He therefore begged that some person might be appointed, to whom he might communicate his design, one who was qualified to judge both of the *utility* and the *practicability* of the project. 8. Aristi'des was chosen for this purpose, and to him Themis'tocles privately signified his intention of burning the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring port, and thus rendering Athens the undisputed sove-

* To accomplish this important undertaking, every person, without distinction, was employed in the work; women, children, strangers, and slaves, were not exempt from their share of the labour; nor was it discontinued, night or day, till it was completely finished. A noble harbour likewise was formed and fortified, called the Piræus, capable of containing upwards of four hundred sail.

reign of the sea. 9. Aristi'des, shocked at so base a proposal, made no answer, but returning to the assembly, informed them that nothing could be more advantageous to Athens than what Themis'tocles proposed, but that nothing, at the same time, could be more unjust. 10. The people, adopting the magnanimous sentiments of their magistrate, unanimously rejected the proposal, without knowing its purport, and bestowed upon Aristi'des the surname of Just, which he so well deserved.

11. The confederates being thus left at liberty to turn their arms against their foreign foes, instead of drawing their swords against one another, fitted out a powerful fleet. Pausa'nias commanded the Spartans; the Athe'nians were conducted by Aristi'des and Ci'mon the son of Milti'ades. 12. They first directed their course to the isle of Cy'prus,* where they set all the cities free. Then steering towards the Hel'lespont, they attacked the city of Byzan'tium,† of which they made themselves masters; and, besides the vast quantity of plunder which they found in it, took a great number of prisoners, many of whom were of the richest and most considerable families of Persia. 13. But whatever the Greeks gained upon this occasion in fame and authority, they lost in the purity and simplicity of their manners. The deluge of wealth poured in upon them from this quarter naturally tended to corrupt their minds; and from this time forward, neither the magistrates nor the people valued themselves, as formerly, on their personal merit, but merely on account of their riches and possessions. 14. The Athe'nians, being a polite people, bore this change for some time with tolerable moderation: but the *contagion* immediately broke out among the Spartans with all its native *virulence*. 15. It seems to have in-

* An island in the Mediterranean.
† Now Constantinople, the capital of the Turkish empire.

spired Pausa'nias, who was naturally of a haughty and imperious temper, and who had forfeited the good opinion not only of the neighbouring states, but also of his own subjects, with the ambitious hopes of raising himself to a still higher rank.* He offered to deliver up Sparta, and even all Greece, to Xerx'es, provided that prince would give him his daughter in marriage. 16. How long this conspiracy was carried on is uncertain: Pausa'nias was twice tried, and twice acquitted for want of sufficient evidence against him. His guilt, however, became at length too *apparent* to be any longer concealed. 17. But just as the *Eph'ori* were upon point of seizing him, he took refuge in the temple of Miner'va, where the sanctity of the place preventing his being dragged forth, the people blocked up the entry with large stones, and tearing off the roof, left him to die of cold and hunger.† Thus perished the man who had led on the troops of Greece to victory in the battle of Platæ'a.

18. The fate of Pausa'nias soon after involved that of Themis'tocles, who had some time before been banished, and lived in great esteem at Ar'gos.‡ 19. The occasion of his banishment was this. He had built near his house a temple in honour of Dian'a, with this inscription, "To Dian'a, the goddess of good counsel;" thereby insinuating the benefit his own counsels had been of to his country, and the little gratitude his fellow-citizens had shewn in rewarding them. 20. He was now accused, not only of having been privy to the designs of Pausa'nias, without revealing

* One proof of his arrogance was, his causing to be engraved on the golden tripod presented at Delphi by the confederate states of Greece, the following inscription: "Pausanias, general of the Greeks, having destroyed the Persian army, dedicated this memorial to Apollo." This was afterwards erased, and a new inscription engraved by order of the Spartan government.

† It is said that the first stone was placed by his own mother.

‡ A city in the Morea, the capital of the ancient kingdom of Argos.

them to the state, which part of the charge indeed seems to have been well founded, but likewise of having approved and favoured those designs, a crime of which it appears he was altogether guiltless. 21. The Spartans, however, who had always been his enemies, now declared themselves his accusers before the assembly of the people of Athens: and those of his countrymen who had formerly either dreaded his power, or envied his popularity, joined in the general charge against him.

22. By these means the people were wrought up to such a degree of rage, that they clamoured for his death with great vehemence; and persons were actually sent to seize and bring him before the general council of Greece. 23. Fortunately, however, he had notice of their design, and saved himself by a precipitate flight. He first took refuge in the island of Corcy'ra.* Thence he repaired to the court of Adme'tus, king of the Molos'sians;† but that prince not being able to afford him any long or certain protection, he at last went over to Sardis, where, throwing himself prostrate before the Persian monarch,‡ he boldly declared his name, his country, and his misfortunes.

24. "I have done," cried he, "my ungrateful country services more than once, and I am now come to offer those services to you. My life is in your hands: you may now exert your clemency, or display your vengeance. By the former you will preserve a faithful suppliant; by the latter you will destroy the greatest enemy of Greece." 25. The king made him no answer at this audience, though he was struck with admiration at his eloquence and intrepidity; but he soon gave a loose to his joy for the event.

* Now Corfu, in the Mediterranean.
† A people of Molos'sia, now Pundo'cia in Epi'rus.
‡ Artaxerxes Longimanus, so called from the extreme length of his hands.

26. He told his courtiers, that he considered the arrival of Themis'tocles as a very happy incident, and wished that his enemies would always pursue the same destructive policy of banishing from among them the good and wise.

27. He gave him the revenues of three cities* for his support, and maintained him in the utmost affluence and splendour.† It is said, that such was his interest at the Persian court, and so great was the estimation in which he was held by all ranks of people, that one day at table he observed to his wife and children, who sat near him, "Children, we should certainly have been ruined, if we had not formerly been undone."

Questions for Examination.

1. Did these victories promote harmony among the Greeks?
2. What gave rise to this spirit?
3. What effect had this on the Lacedæmonians?
4. Did the Athenians hearken to their persuasions?
5. What conduct did he then adopt?
6. What was the consequence of this boldness?
7. Did not this success give rise to farther schemes?
8. What was this plan, and to whom was it imparted?
9. Did Aristides approve of it?
10. Was the proposal agreed to?
11. What farther measures were adopted?
12. What were their exploits?
13. What were the consequences of this success?
14. Who more immediately suffered by it?
15. Who among the Spartans felt its influence most?
16. Did he carry on this correspondence with impunity?
17. What was his fate?
18. Was any one else involved in his ruin?
19. What occasioned his banishment?
20. Of what was he now accused?

---

* Magne'sia, Lam'psacus, and My'us, in Asia Minor.

† So great was the joy of Artaxerx'es on seeing Themis'tocles at his court, that he could not help repeatedly exclaiming, even in his sleep "I have got Themis'tocles the Athenian."

21. By whom was he accused?
22. What was the consequence?
23. Did they accomplish their purpose?
24. Repeat his speech.
25. What reception did he experience?
26. How did he express himself on the occasion?
27. In what way did he farther evince his satisfaction?

SECT. II.

5. Delib'erated, *part.* debated, consulted.
11. Dis'solute, *a.* debauched, wicked.
13. Alle'giance, *s.* the duty of subjects.
15. Ten'able, *a.* capable of being maintained.
18. Stip'ulated, *part.* agreed on, bargained.
19. Ar'chitecture, *s.* (pronounced arkitecture) building; a term principally applied to the building of grand and spacious edifices.
Irretriev'ably, *ad.* irrecoverably, not to be recovered.
Urban'ity, *s.* kindness, politeness, civility.

---

1. But nothing could erase from the breast of Themis-tocles the love he entertained for his country. Indeed th spirit of patriotism appears to have prevailed among th Greeks in a higher degree than among other peopl 2. This was no doubt owing to the violent struggles the had been obliged to make in defence of their country. An perhaps it will be found, that the value we set upon an thing is always in proportion to the pains we have taken i acquiring or preserving it. 3. When Artaxerx'es, there-fore, proposed fitting out an expedition against Athens and entrusting the command of it to Themis'tocles, tha patriot, rather than carry arms against the place of hi nativity, put an end to his own life by poison.

4. In the mean time, Aristi'des, instead of exciting th jealousy of his countrymen by ambitious and intereste views, continued every day to acquire a larger share of the esteem and veneration by his integrity and love of ju

tice. 5. So great, indeed, was his character in this respect, that when it was *deliberated* among the states of Greece who was the most proper person to be entrusted with the care of the public treasure, all eyes were fixed upon him as the most upright man to be found in the country; and his discharge of this important office, to which he was immediately appointed, served to confirm the high opinion the world already entertained of him. 6. His merit in this particular was so much the greater, as he himself was extremely poor; though it appears that he was voluntarily so, as the following incident will evince. 7. Callias, an intimate friend and relation of his, being summoned before the judges for some offence, one of the chief objections urged against him was, that while he rolled in affluence and luxury he suffered his friend and relation, Aristi'des, to remain in poverty and want. But Callias appealing to Aristi'des himself, it appeared that he had generously offered to share his fortune with him, which the other had absolutely refused to accept; asserting that he only might be said to want, who permitted his appetites to transgress the bounds of his income; while he who could be satisfied with a little, rendered himself like the gods, who want for nothing.

8. In this manner he lived, just in his public and independent in his private capacity, universally esteemed and beloved by all that knew him. History does not acquaint us with the time or place of his death; but it bears the most glorious testimony to his character in telling us that he, who had had the absolute disposal of the public treasures, died poor. 9. It is even asserted, that he did not leave money enough behind him to defray the expense of his funeral, but that the government was obliged to bear the charge of it, and to maintain his family. His daughters were portioned, and his son subsisted, at the expense of the public; and some of his grand-children were supported

by a pension equal to that bestowed upon the victors at the Olym'pic games.

10. The first man that began to make a figure at Athens after the death of Themis'tocles and Aristi'des, was Cimon, the son of Milti'ades. 11. In his earlier years he had led a very *dissolute* life: but Aristi'des perceiving in him, amidst all his dissipation, the seeds of many great and good qualities, advised him to change his conduct, and to raise his mind, from the pursuit of low and ignoble pleasures, to the ambition of directing the affairs of the state. 12. He did so, and in a little time became equal to his father in courage, to Themis'tocles in sagacity, and not much inferior to his instructor himself in integrity. 13. The first specimen he gave of his military talents was in scouring the Asiatic seas, and delivering all the Greek cities in the coasts of Asia Minor from their dependence upon the Persian crown, making them join in the general confederacy of Greece against that very power to which they had formerly acknowledged *allegiance*.

14. Some of these, however, that were strongly garrisoned by Persian troops, made a desperate defence; among which the city of Ei'on* deserves to be particularly mentioned. 15. Boges, the governor, resolving either to preserve it or to perish in the attempt, defended the place with incredible fury, till finding his station no longer *tenable*, he killed his wife and children, and laying them on a funeral pile, which he had erected for that purpose, immediately set it on fire, rushed into the midst of the flames, and in that manner expired.†

* In Thrace, near the river Argmon.

† However this resolute conduct of Boges may have been extolled by the ancients, it appears to have arisen more from the ferocity and barbarity of his disposition, than from true courage and loyalty. It was certainly his duty to maintain the place for his sovereign to the last extremity; but when it was no longer tenable, he would have shown more real magnanimity in accepting the honourable terms offered him, than in imbruing his hands in the blood of his family.

16. While Cimon was employed in these operations, he received intelligence that the whole Persian fleet was anchored at the mouth of the river Eury'midon.* He accordingly sailed thither, and pursuing the enemy up the stream, where they endeavoured to take shelter, destroyed all their ships; and his men, landing in pursuit of the Persian mariners, who had abandoned their vessels, soon put them to flight, thus obtaining a complete victory both by sea and land on the same occasion.† 17. This severe blow compelled the Persians to agree to a peace, the terms of which were as mortifying to them as they were honourable to the Grecians. 18. It was *stipulated* that the Greek cities in Asia should be left in quiet possession of their liberty, and that neither the sea nor land forces of Persia should approach so near the Grecian coasts as to give the least occasion for jealousy.

19. The treasurers taken in this expedition Cimon expended in beautifying his native city; and the Athe'nians gave examples in the art of *architecture* that continue to be admired to this day.‡ About this time lived the poet Simon'ides, some of whose works still remain; and these only leave us room to regret that the rest are long since *irretrievably* lost.

---

* Now Zacuth, in Pamphylia.

† He likewise destroyed a number of Phœnician galleys in the port of Hydrus in Cyprus, which had been intended to reinforce the Persian fleet.

‡ That the fame and wealth he had acquired by these successful expeditions might not draw on him the envy and resentment of the fickle multitude, Cimon practised all the arts of popularity. He permitted free access to his gardens and orchards; he provided a plentiful table at his own house daily for the poor; he delicately assisted the indigent of higher rank, and distributed money and clothes among the destitute; he contributed greatly to the embellishment of the city, was a liberal patron of the arts and sciences, and promoted virtue and *urbanity* by his own excellent example.

Questions for Examination.

1. Did Themistocles league with the enemies of his country?
2. To what was this patriotism chiefly owing?
3. How did Themistocles evince this patriotism?
4. How did Aristides conduct himself?
5. What proof was given of the estimation in which he was held?
6. What enhanced his merit?
7. Relate that incident.
8. What testimony does history bear to his character?
9. What proofs of his poverty have been related?
10. Who became the head of the republic after Aristides?
11. What was his character in early life?
12. Did he follow this advice?
13. What was the first specimen which he gave of his talents?
14. Did he meet with no resistance?
15. What was remarkable as it respects that city?
16. What was the next exploit of Cimon?
17. What was the consequence of this?
18. What stipulation was entered into?
19. How were the spoils disposed of?
20. What celebrated character flourished at this time?

CHAP. VIII.

From the Peace with Persia to the Peace of Nicias.

SECT. I.

1. Ri'val, *s.* one who stands in competition with another.
3. Contem'poraries, *s.* those who live at the same period of time.
7. Haran'guing, *part.* making speeches or orations.
10. Counteract', *v.* to act against, to hinder the effect of any measure.
16. Invet'erate, *a.* deep, incurable, lasting.
18. Conven'tion, *s.* an assembly, meeting.
23. Com'promise, *v.* to settle, to bring to an amicable termination.
27. Ascen'dancy, *s.* power, influence.
Pop'ulace, *s.* the common people.
30. Embez'zlement, *s.* an unlawful taking or appropriating.
Ar'tisans, *s.* workmen.

31. Indigna'tion, *s.* great anger.
Cra'ved, *part.* entreated, begged.
32. Cour'tesan, *s.* a prostitute, a woman of bad character.
33. Tor'toises, *s.* forms into which the ancient soldiers used to throw their troops, by bending down and holding their bucklers above their heads, so that no darts could hurt them.
34. Ela'ted, *part.* overjoyed, puffed up.

---

1. THOUGH Cimon was for some time after the death of Aristi'des the most considerable man at Athens, he did not remain long without a rival, being opposed by Per'icles, who was much younger than he, and of a very different character. 2. Per'icles was descended from the greatest and most illustrious families of Athens; his father Xanthip'pus defeated the Persians at Myca'le: and his mother Agris'ta was niece to Calis'thenes, who expelled the tyrants, and established a popular government at Athens.

3. In the earlier part of his life he applied himself with success to the study of philosophy, but particularly to that of eloquence, in which he is said to have outshone all his *contemporaries.* 4. Even his great opponent, Thucy'dides, was often heard to say, that though he had frequently overthrown him, the power of his eloquence was such that the audience could never perceive him fallen. 5. He resembled the tyrant Pisis'tratus, not only in his voice, but in the features of his face, and his whole air and manner. 6. To these natural and acquired endowments he added those of fortune; he was very rich, and intimately connected with the most powerful families of the state.

7. The established reputation of Cimon, however, was for some time a bar to the rise of Per'icles; but as the former was generally abroad, commanding the fleets or armies of his country, and the latter always at home, *haranguing* and making interest with the people, he soon found means to overcome this obstacle. 8. The first use he made of

his popularity was to lessen the power, and consequently the character, of the court of Areop'agus. 9. This he did chiefly by the assistance of Ephial'tes, another popular leader, who contrived to deprive that celebrated tribunal of almost all its judicial authority, and to refer all causes of importance to the assembly of the people for decision. 10. Cimon's interest, however, was still able to *counteract*, and even to overpower that of Per'icles, in the important question, whether or not the Athe'nians should assist the Lacedæmo'nians in surprising an insurrection of their Helots, or slaves, who had taken up arms to rescue themselves from bondage. 11. Per'icles gave his opinion in the negative. But the more generous affirmative of Cimon was for this time adopted; and he was allowed to conduct a large body of troops to Sparta, with which he effectually quelled the insurrection. 12. The Helots, however, taking up arms a second time, and possessing themselves of the strong fortress of Itho'me, the Spartans were once more obliged to apply to Athens for assistance. The influence, however, of Per'icles now prevailed, and all kind of aid was denied them. 13. Thus left to finish the war by themselves, they besieged Itho'me, which held out for ten years; becoming masters of it at the end of that period, they spared the lives of those who defended it, upon condition of their leaving Peloponne'sus for ever.

14. The conduct of the Athe'nians upon this occasion, on the one side, and some insults *they* pretended to have received from the Lacedæmo'nians on the other, revived a jealousy that had long subsisted between these rival states, which continued thenceforward to operate with greater or less influence, till both of them were reduced to so low an ebb of power that neither was able to withstand the slightest invasion from abroad. 15. The first instance the Athe'nians gave of their resentment, was to banish Cimon,

who had been a favourer of the Spartan cause for ten years.* They next dissolved their alliance with Sparta, and entered into a treaty with the Argives, the professed enemies of the former. The slaves banished from Pelo-ponne'sus were taken under the protection of Athens, and settled with their families at Naupac'tus;† and all the privileges of Spartan subjects were demanded in behalf of those Athe'nians that resided in Lacedæ'mon. 16. But what contributed to widen the breach still more, the city of Meg'ara, breaking off its alliance with Sparta, was protected and garrisoned by the Athe'nians; and thus was laid the foundation of an *inveterate* hatred, that terminated in the destruction of both these states.

17. The chief motive to this insolent and treacherous conduct of the Athe'nians, was the high opinion they entertained of themselves after the battle of Platæ'a. 18. That victory had raised them to the same national eminence with the Lacedæmo'nians. But they were not satisfied with being their equals; they wanted to be their superiors. They therefore called themselves the "Protectors of Greece;" desired that the *convention* of the states should be held at Athens, and resolved to declare open war against any power that should dare to insult them.

19. Exasperated, however, as these two states were against each other, they did not immediately come to a rupture, but first endeavoured to strengthen themselves by leagues and alliances with the neighbouring states.

20. At last the armies of the two republics came to an

---

* The crime for which a prosecution was commenced against Cimon was, his having received presents or other gratifications from the Macedo'nians, whereby he was prevailed on to let slip the opportunity he had of enlarging his conquests, after he had taken from the Persians the gold mines of Thrace.

† A city of Ætolia, now called Lepan'to.

engagement near Tanagra; and though Cimon, forgetting the injury he had received from his country, came to its assistance, the Athe'nians suffered a defeat.* A month or two after, another action happened, when the Athe'nians were, in their turn, victorious. 21. The conduct of Cimon upon this occasion re-established him in the public favour: he was restored to his country, after a banishment of five years; and his rival Per'icles was the first that proposed the decree for his recall.†

22. Cimon's first care, after his return, was to *compromise* all differences between the rival states; and this was so far outwardly effected, that a truce was concluded for five years. 23. This furnished an opportunity for exerting the power of the state upon a more distant enemy. A fleet of two hundred sail was fitted out for the conquest of Cyprus, and the command of it given to Cimon. 24. He accordingly sailed thither, overran the island, and laid siege to the capital, Cit'ium. But being either wounded by some of the defendants, or wasted by sickness, he began to perceive the approaches of death. 25. Still mindful, however, of his duty, he ordered his attendants to conceal his decease till their schemes were crowned with success. They did so; and thirty days after his death, the army, which still supposed itself under his command, obliged the

* Though Cimon had sufficient patriotism to offer his services in this battle, the popular faction, forgetting all respect for their country, and minding nothing but their own private resentments, obliged him to retire, so that he in reality took no part in the engagement.

† Previous to this, the Thebans had entered into an alliance with the Lacedæmonians against Athens. An army was accordingly sent against them under the command of Myronides, the son of Callias, who, though his forces were vastly inferior in numbers to those of the Thebans and their allies, gained a complete victory, took Tanagra, and razed it to the ground, and plundered Bœotia, carrying away vast wealth. These exploits were in some respects more glorious than those at Marathon and Platæa, as they were performed against a superior army of *Greeks*, whereas the others were against barbarians.

place to surrender. 26. Thus he not only died in the arms of victory, but even gained battles by the terror of his name. In so great awe, indeed, did the Persians stand of him, that they universally deserted the sea-coasts, and would not come within four hundred furlongs of any place where he could possibly be expected.

27. Per'icles, being now freed from the opposition of so powerful a rival, resolved to complete the work of ambition he had begun; and by dividing the conquered lands among the people, amusing them with shows, and adorning the city with public buildings, he at last acquired such an *ascendancy* over the minds of the *populace*, that he may actually be said to have been possessed of sovereign power in a free state. 28. The buildings, indeed, which he raised, have endeared his memory to all the lovers of the fine arts. Some remains of them are still to be seen, which are allowed by the best judges to be so perfect in their kind as never to have been excelled, and scarcely equalled.* 29. True it is, that, to complete these works, he was guilty, in some measure, of injustice; for he applied to this purpose part of the money that had been raised by the different states of Greece for carrying on the war against Persia. 30. But when any of these states complained of this *embezzlement* of the public treasure, Per'icles boldly replied, that the Athenians were not accountable to any for their conduct, and that they had the best right to the treasures of the confederate states who took the greatest care to defend them. He added, that it was fit that ingenious *artisans* should have their share of the public money, since there was still enough left for carrying on the war.

31. These arguments, however, were by no means suffi-

* The celebrated Parthenon, or temple of Minerva, still exists as a proof to what a degree of excellence the fine arts had arrived in that age.

cient to satisfy the other states of Greece, and least of all the Spartans, who beheld the present prosperity of Athens with envy, and the insolence of Per'icles with *indignation*. And these passions were still further inflamed by an expedition which the Athenians undertook against Samos, in favour of the Mile'sians, who had *craved* their assistance. 32. It is said that Per'icles fomented this war, to please a famous *courtesan* named Aspa'sia, of whom he was particularly enamoured.* 33. After several skirmishes not worth mentioning, Per'icles besieged the capital of Samos with *tortoises*† and battering rams, which was the first time these military engines had been employed. 34. The Sa'mians, after sustaining a nine months' siege, surrendered. Per'icles razed their walls, dispossessed them of their ships, and exacted immense sums for defraying the expenses of the war. *Elated* with this success, he returned to Athens, buried all those who had fallen in the most splendid manner, and pronounced their funeral oration.

Questions for Examination.

1. Was Cimon unrivalled in his station?
2. Who was Pericles?
3. What education did he receive?

---

* Aspasia was a native of Miletus, remarkable both for her corporeal and mental endowments. Though a woman of loose principles and behaviour, her reputation for wisdom and eloquence was so great, that not only did some of the greatest men in Athens attend her lectures, but they even took their wives with them. The celebrated Socrates was one of her most passionate admirers. She became at last the wife of Pericles.

† Tortoises were formed different ways, but the most usual was as follows: The front rank of soldiers stood erect, holding their shields over their heads in a sloping direction; the next rank stooped a little and did the same; the third stooped still more, and so on to the last rank, which kneeled on the ground. By this means a kind of roof or penthouse was formed, from which the stones and darts of the enemy glided without doing injury to those beneath.

4. What has been said of him by Thucydides?
5. Whom did he resemble?
6. What other advantages did he possess?
7. Did his ambition experience no obstacle?
8. What use did he make of his popularity?
9. By whose assistance did he do this?
10. Did Cimon's interest in the state decline?
11. Whose advice prevailed?
12. Was this always the case?
13. What was the consequence?
14. Did this interrupt the harmony between the rival states?
15. What was the first instance the Athenians gave of their resentment?
16. What still farther widened the breach?
17. What motive actuated the Athenians?
18. What were the consequences of that victory?
19. Was war immediately declared?
20. When were hostilities commenced?
21. What effect did the conduct of Cimon produce?
22. What was Cimon's first care?
23. Whither was the force of Athens next directed?
24. What was its success?
25. What orders did he give at that awful moment?
26. What peculiar honour attended his death?
27. What steps did Pericles take on the death of his rival?
28. Of what kind were these buildings?
29. By what means did he accomplish these works?
30. What answer did he make to the states which complained?
31. Were these arguments satisfactory?
32. What was said on this occasion?
33. What memorable siege was undertaken?
34. What was the event of this siege?

SECT. II.

1. Osten'sible, *a.* apparent.
2. Wor'sted, *part.* defeated, vanquished.
6. Expel', *v.* to drive out.
   Encroa'ch, *v.* to invade the rights of another.
8. Dupli"city, *s.* deceit, double dealing.
   Eva'sive, *a.* not to the point.
   Am'icable, *a.* friendly.

10. Pen'sive, *a.* thoughtful, melancholy.
13. Majo'rity, *s.* the greater number.
17. Defray'ing, *part.* paying.
21. Impreg'nable, *a.* that cannot be forced.

---

1. Though the jealousy and rivalship that subsisted between Athens and Sparta were the true cause of the Peloponne'sian war, yet neither of them was willing to avow their real motive; a petty quarrel among the inferior states of Greece, their allies, furnished them with an *ostensible* reason. 2. The Corcyre'ans, resenting the conduct of the Corin'thians with regard to one of their dependent colonies, named Epidam'nus, took up arms to revenge the affront; but, being *worsted* in some naval engagements, they had recourse to the Athenians for support, who sent a few ships to their assistance; which, however, were of no great service. 3. From this war arose another; for Potidæ'a, a city belonging to Athens, declaring for Corinth, these two states immediately came to a rupture, and drawing their forces into the field near Potidæ'a, a battle ensued, in which the Athe'nians gained the victory. It was in this battle that Soc'rates saved the life of Alcibi'ades, his pupil; and after the battle, procured him the prize of valour, which he himself more justly deserved.

4. The city of Potidæ'a was soon after besieged; and the Corin'thians complaining to the states of Greece against the Athe'nians, as having infringed the articles of peace, the Lacedæmo'nians gave them an audience, and after hearing what the Athe'nians had to urge in reply, came to a resolution, that the Athe'nians were the aggressors, and ought to be reduced to a sense of their duty.

5. To give a colour of justice, however, to their proceedings, they began by sending ambassadors to Athens; and while they made preparations for acting with vigour,

they still kept up a show of seeking redress by treaty. 6. They required the Athe'nians to *expel* from their city some persons that had been guilty of profaning the temple of Miner'va at Cylon; they demanded that the siege of Potidæ'a should be raised, and that the Athenians should cease for the future to *encroach* upon the liberties of Greece.

7. Per'icles now saw, that as he had drawn his countrymen into a war, he ought to inspire them with courage to support it. He accordingly showed them, that even trifles extorted from them with an air of command were in themselves a sufficient ground for war; that they might hope to derive considerable advantage from the divided councils of their opponents; that they had shipping to invade the enemy's coasts; and that their city, being well fortified, could not easily be taken. 8. The people, influenced by the force of his eloquence, naturally fond of change, and unterrified by distant dangers, readily came into his opinion: in order, however, to meet the *duplicity* of the Spartans with equal address, they returned an *evasive* answer, declaring that they wished for nothing more than to settle all differences in an *amicable* manner; but that, if they were attacked, they would defend themselves with their wonted valour.*

9. Per'icles is thought to have had a personal interest in hurrying his countrymen into this unhappy quarrel. He was deeply indebted to the state, and knew that a time of peace was the only opportunity in which he could be called upon to account for his management of the public treasure. 10. It is said that Alcibi'ades, his nephew, seeing him one day very *pensive*, and asking the reason,

* Hostilities were commenced by the attack of Platæa, a city remarkable for its fidelity to the Athenians, by the Thebans. Though they failed in their attempt, it afforded a plausible pretext for the war which followed, called the Peloponnesian war.

was answered, that he was considering how to make up his accounts. "You had better," said he, "consider "how to avoid being accountable." 11. Besides this, Per'icles, finding no happiness in domestic society, gave himself up to the allurements of his mistress Aspa'sia, whose wit and vivacity had captivated all the poets and philosophers of the age, Soc'rates himself not excepted. She was inclined to oppose the Spartan state; and he is thought to have been in some measure guided by her counsels.

12. A war between the two principal states of Greece
A.M. } naturally drew all the inferior ones into the quar-
3572. } rel; and these chose their party, as interest, inclination, or ideas of justice, led them. 13. The *majority* declared in favour of the Lacedæmo'nians, who were considered as the deliverers of Greece. On their side were ranged the Acha'ians, the inhabitants of Pelle'ne excepted, the people of Meg'ara, Locris, Bœo'tia, Phocis, Ambra'cia, Leuca'dia, and Anacto'rium. On the side of Athens were the people of Chios, Lesbos, Platæ'a, many of the islands, and several maritime tributary states, including those of Thrace, Potidæ'a excepted.

14. The Lacedæmo'nians were not long in taking the field. Their army, including their allies, amounted to sixty thousand men, and was commanded by Archida'mus, one of their kings. The forces of the Athenians did not exceed thirteen thousand heavy armed soldiers, sixteen thousand inhabitants, twelve hundred horse, and about double that number of archers. 15. Unable, therefore, to meet the enemy in the field, Per'icles advised them to shut themselves up in the city, which could not easily be stormed. 16. This advice at first was but very ill relished; but at last necessity compelled them to adopt it. Removing, therefore, all their valuable effects out of the open country, which they abandoned to the mercy of the enemy, they

took refuge within their walls, determined to defend themselves to the last extremity. 17. To compensate, however, for the weakness of the land army, they had a great superiority over the Spartans in their naval force. This consisted of three hundred ships, and with these they continually infested and plundered the enemy's coasts, and raised contributions sufficient for *defraying* the expenses of the war.

18. In the mean time the Lacedæmo'nians entered the country of Attica at Oeno'ne, and meeting with no opposition, marched forward to Achar'ne, within seven miles of Athens. 19. The Athe'nians, enraged at the mortification to which they were now exposed, directed their resentment against Per'icles, whom they regarded as the author of their disgrace. They therefore insisted upon being led out into the open field, where, notwithstanding the inferiority of their numbers, they said they would boldly face the enemy. 20. But Per'icles chose the wiser part: he shut the city gates, placed sufficient guards at all the posts around, sent out parties of horse to keep the enemy employed, and at the same time despatched a fleet of a hundred sail to infest the coasts of Peloponne'sus. 21. These expedients had the desired effect. The Lacedæmo'nians, finding the place *impregnable*, gave up the siege, after laying waste the country around, and insulting the defenders by their numbers and reproaches. 22. To revenge this injury, the Athe'nians, in their turn, invaded the enemy's country with their whole force, and reduced Nisæ'a, a strong sea-port, with walls reaching as far as Meg'ara. 23. Elated with this success, they expressed their joy by celebrating funeral games in honour of those who had fallen in battle.* It was upon this occasion that Per'icles delivered his fa-

* The manner in which these funerals were solemnized was as follows: first, the bones of the slain were laid in a tent to be seen of all; then they were carried out, each tribe providing cypress coffins

mous funeral oration, which is still extant, and generally considered as a proof at once of his eloquence and his gratitude.

Questions for Examination.

1. What was the cause of the Peloponnesian war?
2. What was this quarrel?
3. What was the consequence of this war?
4. What followed?
5. Did they commence hostilities immediately?
6. What did they require?
7. Did the Athenians accede to these demands?
8. What was the effect of his representations?
9. What is supposed to have induced Pericles thus to advise?
10. What proof is there of this?
11. What farther inducement had he?
12. What states engaged in this quarrel?
13. Whom did they favour?
14. What were the respective forces?
15. How did Pericles advise the Athenians?
16. How was his advice received?
17. Were they equally inferior by sea?
18. What steps did the Lacedæmonians take?
19. What effect had this on the Athenians?
20. Did Pericles yield to their wishes?
21. Were these expedients successful?
22. How did the Athenians revenge this injury?
23. How did they express their joy for this success?

SECT. III.

4\. Ob'viate, *v.* to prevent.
Dispel', *v.* to drive away.
7\. Licen'tious, *a.* unrestrained by law or morality, presumptuous.
11\. Fic'kleness, *s.* changeableness.

---

and chariots for the dead, one empty coffin being carried for those whose bones could not be recovered. They were then interred in the Cerami'cus, amidst the loud lamentations of the spectators.

12. Inor'dinate, *a.* unbounded, vast, irregular.
17. Block'ade, *s.* surrounding the city in such a manner as to prevent all succours from entering the place.
25. Sta'dia, *s.* plural of stadium, a Roman measure equal to a furlong.

1. In the beginning of the next year the Lacedæmo'nians invaded At'tica with as powerful an army as before, and the Athe'nians were once more obliged to take refuge within their walls. 2. But a more dreadful calamity than even that of war now began to visit the unhappy Athe'nians. A plague, and one of the most terrible that is recorded in history, broke out among them. 3. It is said to have begun in Ethio'pia, whence it descended into Egypt, thence travelling into Lyb'ia and Persia, it at last broke like a flood upon Athens.* 4. This pestilence baffled the utmost efforts of art; the most robust constitutions were unable to withstand its attacks; no skill could *obviate* nor any remedy *dispel* the infection. The instant a person was seized, he was struck with despair, which quite disabled him from attempting a cure. The humanity of friends in visiting and attending the sick was as fatal to themselves as it was useless to the unhappy sufferers. The prodigious quantity of baggage which had been removed out of the country into the city increased the calamity. 5. Most of the inhabitants, for want of better lodging, lived in little cottages in which they could scarcely breathe, while the burning heat of the summer inflamed the malignity of the distemper. They were seen confusedly huddled together, the dead as well as the living: of the latter some were crawling through the streets, some lying by the sides of fountains, whither they had with difficulty repaired to quench the raging thirst which consumed them. Their

* It first attacked those that dwelt in the Piræus in so terrible a manner that they imagined the Peloponne'sians had poisoned their wells.

very temples were filled with dead bodies, and every part of the city exhibited a dreadful scene of mortality, without remedy for the present, or hope for the future. It seized the people with such violence, that they fell one upon another as they passed the streets. It was also attended with such pestilential vapours that the very beasts and birds of prey, though perishing with hunger round the walls of the city, would not touch the bodies of those who died of it. 6. Even those who recovered, received such a terrible shock as affected the very faculties of their mind. It effaced the memory of all the occurrences of their past lives, and they knew neither themselves nor their nearest relations. 7. The effects of this disease are described at large by Thucy'dides, who was attacked by it himself; and he observes, among other things, that it introduced into the city a more *licentious* way of living. For the people at first had recourse to their gods to avert this judgment; but finding they were equally infected, whether they worshipped them or not, and that the disease was generally mortal, they abandoned themselves at once to despair and riot; for since they held their lives but as it were by the day, they were resolved to make the most of their time and money. 8. The cause of it was generally imputed to Per'icles, who, by drawing such numbers into the city, was thought to have corrupted the very air. 9. Yet, though this plague was raging within, and the enemy wasting the country without, he still continued to think that they ought not to risk all their fortunes on the event of a battle. 10. In the mean time, the Lacedæmonians, advancing towards the coast, laid waste the whole country, and returned, after having insulted the wretched Athe'nians, already thinned by pestilence and famine.

11. It is not to be supposed that Per'icles, the reputed author of all these calamities, could long escape the popular resentment. In fact, he began to be as much hated by the

people as ever he had been beloved, and they had actually deposed him from the command of the army; though, actuated by that *fickleness* for which they were remarkable, they soon reinstated him with more than former authority. 12. But he did not live long to enjoy his honours. He was seized with the plague, of which in a little time he died, leaving behind him the character of a man possessed of many great and amiable qualities, with scarcely a single vice, except an *inordinate* ambition.*

13. The most memorable transaction of the following years was the siege of Platæ'a, one of the most famous that is to be found in antiquity, on account of the vigorous efforts of the besiegers, the glorious resistance made by the besieged, and the stratagems they employed to elude the fury of the assailants.† 14. The Lacedæmo'nians sat down before this place in the beginning of the third campaign, and surrounded it with a strong wall, on which to erect their battering engines. The besieged seeing the works begin to rise round them, erected a wooden rampart upon the walls of the city, in order that they might overtop the besiegers. 15. Thus both walls seemed to vie with each other for superiority, till at last the besieged, without amusing themselves at this work any longer, built another within, in the form of a half moon, behind which they might retire in case their other works were forced. 16. In the meantime, the besiegers, having mounted their engines of war, shook the city wall in a very terrible manner; which, though it alarmed the citizens, did not, however, discourage them; they employed every means that the art of fortifi-

* He had previously experienced the loss of all his legitimate children and his sister by this dreadful scourge. At the funeral of his second son Paralus, the last of his family, his fortitude forsook him, and he burst into a flood of tears while placing a chaplet of flowers on the head of the corpse.

† It appears that the Platæans would not so rashly have opposed the power of Lacedæmon, had they not relied on assistance from Athens; their alliance with that city being their only offence.

cation could suggest against the enemy's batteries. They caught with ropes the heads of the battering rams that were played against them, and deadened their force with levers. 17. The besiegers, finding their attack did not go on successfully, and that a new wall was raised against their platform, despaired of being able to take the place by storm: and therefore changed the siege into a *blockade*, after having in vain attempted to set fire to the city, which was suddenly quenched by a shower. 18. They likewise surrounded the city with a brick wall, strengthened on each side by a deep ditch. The whole army was successively engaged upon this wall; and when it was finished, they left a guard over half of it, the Bœo'tians offering to guard the other half while the rest of the army returned to Sparta.*

19. In this manner the wretched Platæ'ans were cooped up without any hopes of relief, and awaited their doom from the conquerors. 20. There were now in Platæ'a but four hundred natives, and fourscore Athe'nians, with an hundred and ten women to dress their victuals; all the rest, both freemen and slaves, having been sent to Athens before the siege. 21. At last, having lost all hopes of succour, and being in the utmost want of provisions, they formed a resolution to cut their way through the enemy. 22. Half of them, however, struck with the greatness of the danger and boldness of the enterprise, entirely lost their courage when the moment of execution arrived; but the rest, who were about two hundred and twenty soldiers

* While the Lacedæmonians were thus exerting their whole strength against this small but bravely defended city, the Athenians defeated their fleet with a very inferior force, and captured twelve triremes. Their damaged ships, however, being speedily repaired, and having received a strong reinforcement from their allies, they again attacked the Athenian galleys: success appeared at first to attend them, but at length the Athenians obtained a second victory over a force three times more numerous than their own, sinking the admiral's galley, and taking six others.

persisted in their resolution, and effected their escape in the following manner. 23. Having taken the height of the wall, by counting the rows of bricks that composed it, and having made a sufficient number of ladders of a proper length, they set out in the middle of a dark night, and during a violent storm of wind and rain, so that it was hardly possible either to see or hear them. Having crossed the first ditch, which they did with one of their feet bare, in order to prevent their sliding in the mud, they advanced to the bottom of the wall, and fixing their ladders to it, in a place where they knew it to be unguarded, a party of them ascended, and instantly made themselves masters of the two next towers, by killing those that defended them. This gave an opportunity to their comrades to follow them undisturbed; and as soon as they came up on one side, they went down on the other, and actually crossed the outer ditch without being attacked, though not entirely without being discovered. 24. For while they were coming over the wall, one of them happened to throw down a tile from the parapet, which alarmed the enemy, and their whole army advanced towards the place; but the night was so very dark that it was absolutely impossible to distinguish one object from another. Nay, before they crossed the outer ditch, a corps de reserve* of three hundred men, that were kept for any unforeseen accident, came up to them with lighted torches; but these, instead of discovering them, served only to show them how to avoid the enemy. 25. After passing the ditch, they directed their course for some time towards Thebes, well knowing the enemy would never pursue them that way, as not thinking it possible they should march towards a hostile city: but after proceeding about six or seven *stadia*, they turned short towards the mountains, and struck into the

* Pronounced *core* de reserve.

road to Athens, where two hundred and twelve of them actually arrived, the rest having returned to the city through fear, one archer excepted, who was taken on the side of the outer ditch.

Questions for Examination.

1. How did the next campaign commence?
2. Was this the only calamity the Athenians experienced?
3. From whence did it come?
4. For what was this pestilence remarkable?
5. What heightened its malignity, and what were its effects?
6. Did it leave any lasting marks of its virulence?
7. By whom is this plague and its consequences described?
8. To whom was it imputed?
9. Did it alter his determination?
10. What happened in the meantime?
11. Did Pericles continue in favour with the people?
12. Did he long retain his honours?
13. What was the most memorable transaction of the following years?
14. When did this siege commence? and how did the besieged defend themselves?
15. What farther works did they erect?
16. Was the siege carried on with vigour?
17. What new measures did the besiegers adopt?
18. What further was done?
19. What was the situation of the Platæans?
20. How many were the inhabitants of Platæa?
21. What resolution did they form?
22. Did they put this in execution?
23. Describe the attempt?
24. What led to their discovery?
25. What course did they take?

SECT. IV.

4. Oblit'erate, *v.* to blot out, to erase from memory.
5. Ma'nes, *s.* ghosts, departed spirits.
6. Bi'assed, *part.* inclined, influenced.
8. Ex'iles, *s.* banished persons.
9. O'vertures, *s.* proposals.

11. Inaccess'ible, *a.* not to be approached.
13. Pacifica'tion, *s.* peace.
15. Facil'itated, *part.* made easy.
16. Sal'ly, *s.* a sudden attack made by the besieged on the besiegers.
18. Hered'itary, *a.* descending by inheritance.
Enco'miums, *s.* praises.
21. Evac'uated, *part.* emptied of troops.

---

1. In the meantime, the Platæ'ans who remained in the city, supposing that all their companions had been killed, because those who returned, to justify themselves, affirmed they were, sent a herald to demand their dead bodies; but, on being told the true state of the affair, he withdrew. At the end of the following campaign, the Platæ'ans being in absolute want of provisions, and unable to make any farther resistance, surrendered upon condition that they should not be punished till they had the benefit of a regular trial. 2. Five commissioners came for this purpose from Sparta; and these, without charging them with any crime, barely asked them whether they had done any service to the Lacedæmo'nians and the allies in this war? 3. The Platæ'ans were much surprised as well as puzzled at this question, and knew it must have been suggested by the Thebans, their professed enemies, who had vowed their destruction. They therefore put the Lacedæmo'nians in mind of the services they had done to Greece in general, both at the battle of Artemis'ium and that of Platæ'a; and particularly in Lacedæmo'nia, at the time of the earthquake, which was followed by the revolt of their slaves. 4. The only reason they assigned for their having joined the Athe'nians afterwards, was to defend themselves from the hostilities of the The'bans, against whom they had implored the assistance of the Lacedæmo'nians to no purpose. That if that was imputed to them as a crime which was only their misfortune, it ought not, however, entirely to *obliterate* the memory of

their former services. 5. "Cast your eyes," said they, "on the monuments of your ancestors which you see here, "to whom we annually pay all the honours which can be "rendered to the *manes* of the dead. You thought fit to "entrust their bodies with us, as we were eye-witnesses of "their bravery. And yet you will now give up their ashes "to their murderers, in abandoning us to the The'bans, who "fought against them at the battle of Platæ'a. Will you "enslave a province where Greece recovered its liberty? "Will you destroy the temples of those gods to whom you "owed the victory? On this occasion, we may venture to "say our interest is inseparable from your glory, and you "cannot deliver up your ancient friends and benefactors to "the unjust hatred of the The'bans, without eternal infamy "to yourselves." 6. One would imagine that these arguments would have had a proper effect upon the Lacedæmo'nians; but they were *biassed* by the answer which the The'bans made, and which was expressed in the most haughty and bitter terms; and besides they had brought their instructions from Lacedæ'mon. They stood, therefore, to their first question, whether the Platæ'ans had done them any service in this war? and making them pass one after another, as they severally answered No, each was immediately butchered; so that not one escaped. 7. About two hundred were killed in this manner; and twenty-five Athe'nians, who were among them, met with the same unhappy fate. Their wives, who had been taken prisoners, were made slaves. 8. The The'bans afterwards peopled their city with *exiles* from Mega'ra and Thebes, but the next year they demolished it entirely.* It was in this manner the Lacedæmo'nians, in hopes of reaping great advantages from the The'bans, sacrificed the Platæ'ans to their

* It was however rebuilt by Alexander the Great.

fury, ninety-three years after their first alliance with the Athe'nians.*

9. The Lacedæmo'nians, however, were not so elated with this success as to make them unwilling to agree to a peace, provided it could be obtained upon honourable terms; and several *overtures* for this purpose were made by their ambassadors, but without effect; for Cleon,† who now guided the councils of the Athe'nians, boasted that he would take all the Spartans in the island of Sphacte'ria‡ within twenty days. 10. He accordingly sailed thither in company with Demos'thenes, the Athe'nian admiral, (whose courage and conduct his eloquent descendant of the same name afterwards celebrated,) and having landed their troops, they attacked the enemy with great vigour, drove them from post to post, and gaining ground perpetually, at last forced them to the extremity of the island. 11. The Lacedæmo'nians had stormed a fort that was thought *inaccessible*. There they drew up in order of battle, and facing about to that side where alone they imagined they could be attacked, they defended themselves like lions. But a body of troops having clambered over some steep rocks, and come upon their rear, they were soon obliged to surrender at discretion. 12. They were carried to Athens, where they were told they should be allowed to remain in safety till a peace was concluded, provided the Lacedæmo'nians did not invade the Athe'nian territories; for in that case, they were informed, they should all be put to death. 13. This tended greatly to pave the way for a

* In this year happened the famous sedition in Corcy'ra, which filled that island with bloodshed and horror. The contest was between those who favoured the Corinthians and those who were in the interest of the Athenians: the latter at length prevailed.

† Cleon, though originally a tanner, became, by his intrigues and eloquence, general of the armies of Athens.

‡ Sphacte'riæ, three small islands opposite Py'los, on the coast of Messe'nia.

general *pacification*; as the Lacedæmo'nians were extremely desirous of procuring the release of these men, who were some of the chief of the city. The war, however, continued for two or three years longer, though without being productive of any remarkable event. The Athe'nians, indeed, took the island of Cyth'era; but, in their turn, were defeated by the Lacedæmo'nians at De'lium.* 14. At last both nations began to grow weary of a contest that put them to so great an expense without procuring them any solid advantage. A truce for a year was, therefore, concluded between them, which afterwards terminated in a more lasting reconciliation. 15. This happy event was considerably *facilitated* by the death of the two generals that commanded their armies, who had hitherto opposed a peace, though from very different motives. 16. Brasi'das, the Lacedæmo'nian, was killed in a *sally*, which he was conducting when besieged in Amphip'olis;† and Cle'on, the Athe'nian, despising an enemy to whom he knew himself superior, was set upon unawares, and flying for safety, was killed by a soldier who happened to meet him. 17. Brasi'das was possessed of courage and conduct, of moderation and integrity; and his opposition to a peace seems to have proceeded merely from a true Spartan zeal for the honour of his country. 18. Courage, indeed, seems to have been *hereditary* in his family, as it no doubt was in the whole Spartan nation: for when his mother received the news of his death, she asked the persons who brought her the intelligence, whether he died honourably? and when they began to launch out into *encomiums* on his gallantry and heroism, and to prefer him to all the generals of his time; "Yes (said she), my son was a brave man, but Sparta has still many citizens braver than he."

* A town of Bœotia.
† A town on the Strymon, between Macedonia and Thrace.

19. Cle'on was a man of a very different character; and though he succeeded in his expedition to Sphacte'ria, he was by no means fitted for war. He only made use of it as a cloak for his ill practices, and because he could not carry on his other views without it. He had, indeed, a readiness of wit, with a kind of low drollery that took with the populace, though with better judges it only passed for impudence and buffoonery. 20. But what he chiefly depended upon was his eloquence; yet even this was of the noisy and boisterous kind, and consisted more in the vehemence of his utterance, and the violence of his action and gesture, than in the elegance of his style, or the strength of his reasoning.

21. Matters now being brought into this happy train, a peace for fifty years was concluded between the two states and their confederates. The chief articles of it were, that the forts should be *evacuated*, and the towns and prisoners restored on both sides. 22. This was called the Ni"cian peace, because Ni"cias, who was just the reverse of his rival, Cle'on, was the chief instrument in effecting it.* 23. Besides the tender concern he always entertained for his country, he wished by this means to secure his reputation. For though he had succeeded in most of the expeditions in which he had been engaged, he well knew how much he owed to his good fortune and his cautious management, and he did not choose to risk the fame he had already acquired by any attempts to increase it.

Questions for Examination.

1. What happened to the Platæans who remained in the city?
2. How was this trial conducted?
3. What reply was made by the Platæans?

* This treaty of peace was by no means calculated to give permanent tranquillity to the Grecian states, as the exclusive interest of Lacedæmon was consulted, without paying any attention to the claims of those allies by whom her power had been so greatly increased.

4. What reasons did they give for their conduct?
5. Repeat part of their defence.
6. What was the effect of this speech?
7. How many suffered in this way?
8. What was the fate of the city?
9. What was the consequence of this success?
10. Did he perform his promise?
11. What was the result?
12. How were they disposed of?
13. What was the effect of this threat?
14. Was the war continued with vigour?
15. What facilitated this desirable event?
16. How did they come by their deaths?
17. What was the character of Brasidas?
18. What was the characteristic of his family?
19. What was the character of Cleon?
20. On what did he chiefly depend?
21. For what term was peace concluded, and what were the principal conditions?
22. What was this peace called?
23. What end had he in view?

CHAP. IX.

From the Peace of Nicias to the End of the Peloponnesian War.

SECT. I.

5. Matu'rity, *s.* ripeness, perfection.
6. Fu'gitive, *a.* flying.
16. Exor'bitant, *a.* extravagant, unbounded.
17. Plenipoten'tiaries, *s.* negociators for a prince or state, invested with full power to treat.
Vera"city, *s.* truth.
18. Can'cel, *v.* destroy, put an end to.
25. Va'ses, *s.* vessels, generally applied to those designed for show rather than use.

---

1. Treaties of peace, however solemn or sincere, are but feeble barriers against the interests, the inclinations, or the prejudices of rival states, or even against the ambitious

views of those that have the chief direction of their councils. 2. This was fatally experienced in the war, that, notwithstanding their late agreement, soon after broke out between the Athe'nians and Spartans, not to promote the welfare or advance the power of either people, but merely to gratify the pride and vanity of Alcibi'ades, who was now become the most popular man in Athens. 3. Many things contributed to make him so. He was as remarkable for the beauty of his person as the endowments of his mind; he was descended from one of the greatest families in Athens; he was the richest man in the place; and his style and manner of living were equal to his income. 4. Add to this, that though he was frequently drawn into irregularities by the pernicious advice of flatterers with whom he was continually surrounded, and the violence of his own passions, which were ever in the extreme, yet he was as often recalled from these vicious courses, and brought back into the paths of virtue, by the salutary counsels of Soc'rates,* for whose character he had conceived the highest regard, and to whose lessons he always gave the greatest attention.

5. Nor was the philosopher less fond of him in return;

---

* Soc'rates, the most celebrated philosopher of antiquity, was the son of Sophronis'cus, a statuary, and for some time worked at his father's business. The superiority of his genius, however, becoming apparent, he was patronized by Crito, who assisted him in the study of philosophy, and courted his friendship. But though he was thus devoted to learning, he did not shrink from serving his country in a military capacity. He fought with boldness and intrepidity, and to his courage two of his friends and disciples, Xen'ophon and Alcibi'ades, owed the preservation of their lives. Yet, while this great man was admired and beloved by the wise and good, and constantly attended by crowds of disciples, who gained instruction from his lips and life, he found some who delighted in exposing him to ridicule, and others, who by false accusations succeeded in depriving him of the short remnant of his days, though they could not prevent his fame from becoming immortal. For the particulars of these disgraceful transactions, vide Chap. x. § 5. and seq. and Cat. of Classical Biography, art. Soc'rates.

for perceiving in him, amidst all his irregularities, the seeds of many great and amiable qualities, he was extremely desirous of cultivating them and bringing them to *maturity;* that so, when he grew up, instead of being a curse and disgrace, he might prove an honour and a blessing to his country. 6. And so fully was he convinced of the ascendant he had acquired over the mind of this young man, that whenever he heard he was indulging himself in any low or vicious pleasures, he would pursue him as a master does a *fugitive* slave, and severely reprimand him for his folly: these reproofs Alcibi'ades received with all the submission of a dutiful son to the best of fathers. 7. Hence proceeded the inequality of his conduct, which was sometimes agreeable to the most rigid rules of morality, and at others marked with all the extravagance of the wildest passions. 8. His ruling passion, indeed, seems to have been the love of power, and a desire of superiority; and of this he is said to have given several striking instances, even while a boy. 9. One day, being rather overmatched in wrestling, and fearing to be thrown, he got the hand of his antagonist in his mouth, and bit it with all his force, upon which the other let go his hold, and said, "Alcibi'ades, you bite like "a woman."—"No," replied he, "I bite like a lion." 10. Another time, when he was playing in the street at some game of chance, a loaded cart happened to come by when it was his turn to throw. At first he called out to the driver to stop, because he was going to throw in the road over which the cart was to pass. The fellow, however, not minding him, still drove on, upon which all the rest of the boys divided and made way: but Alcibi'ades, throwing himself on his face before the cart, and stretching out his limbs, bid the carter drive on if he chose; at which the man was so startled, that he put back his horses, and Alcibi'ades was allowed to have his throw before the cart passed. 11. His ambition naturally increased with his

years; and when he arrived at manhood, like Pompey in latter times, instead of being able to bear a superior, he could not even endure an equal. 12. For this reason it was that he set himself in opposition to Ni''cias, who was as much respected as himself by his own countrymen, and much more by the Lacedæmo'nians, who esteemed him for his moderation and love of justice. And on the same account he conceived an incurable prejudice against the Lacedæmo'nians themselves for this preference given to his rival, and did every thing in his power to excite a quarrel between them and the Athenians.

13. The first step he took for this purpose was to instigate the people of Ar'gos to break with the Lacedæmo'nians, assuring them, that, if they did so, they should soon be supported by the whole power of Athens. 14. Indeed every thing was in a fair way for a treaty between the Athenians and Argives, when the Lacedæmo'nians, informed of these negotiations, sent ambassadors to Athens, to remonstrate, and invested them with full power to settle all matters in dispute in an amicable manner. 15. This commission seemed to satisfy the council, to whom it was first communicated; and the people were to assemble the next day, to give the ambassadors an audience. 16. Alcibi'ades, fearing that this would mar his schemes, had recourse to the following artifice. He contrived to have a private conference with the ambassadors, and persuaded them, under colour of friendship, not to let the people know at first what full powers they possessed, but merely to intimate that they came to treat and make proposals; for that otherwise the people would grow *exorbitant* in their demands, and endeavour to extort from them such unreasonable terms as they could not with honour consent to. 17. The stratagem succeeded. The ambassadors, believing him sincere, withdrew their confidence from Ni''cias, and reposed it in him; and the next day, when the people were

assembled, and the ambassadors introduced, Alcibi'ades, with a very obliging air, demanded of them with what powers they were come? They made answer, that they were not come as *plenipotentiaries*. Upon which he instantly changed his voice and countenance, and reproaching them for their falsehood and prevarication, bid the people take care how they transacted any thing with men on whose *veracity* they could have so little dependence. 18. The people dismissed the ambassadors in a rage: and Ni"cias, knowing nothing of the deceit, was confounded and in disgrace. To redeem his credit, he proposed being sent once more to Sparta; but not being able to obtain such terms as the Athenians demanded, they immediately upon his return made a league with the Argives for an hundred years, including the Ele'ans and Mantenæ'ans; which yet did not expressly *cancel* that with the Lacedæmo'nians, though it is plain that the whole scope of it was levelled against them.* 19. Upon this new alliance Alcibi'ades was declared general; and though even his best friends could not commend the method by which he had accomplished his designs, yet it was looked upon as a great stroke in politics thus to divide and shake almost all Peloponne'sus, and to remove the war so far from the Athenian frontier that even success would profit the enemy but little, should they be conquerors; whereas, if they were defeated, Sparta itself would hardly be safe.†

20. The Spartans, however, were determined to crush

---

* By this treaty, Athens, instead of Lacedæ'mon, became the leading power in Greece, and the head of the Peloponne'sian confederacy.

† Notwithstanding the treaty subsisting between the Athenians and Lacedæmo'nians, the former thought fit to lay siege to Epidau'rus, a little republic in alliance with Sparta. The Spartans took the field in behalf of their friends, and obtained a considerable victory over the Athenians. Soon after, the Argives, renouncing their alliance with Athens, joined the Spartans, and compelled the Athenians to raise the siege.

the evil in the bud; and accordingly, drawing out their whole force, both of citizens and slaves, and being joined by their allies, they encamped almost under the walls of Argos. 21. The Argives were not slow in meeting them; they immediately marched out, and offered them battle. But just as the two armies were going to engage, a truce was concluded for four months, as a previous step towards an amicable settlement of all differences.

22. The Athenians, thinking they had now found the Spartans sufficient employment by the troubles they had excited in Peloponne'sus, began to extend their views to more distant objects, and actually formed a design of adding the island of Sicily to their empire. 23. The people of Eges'ta* supplied them with a plausible pretext for executing this project. They applied to the Athenians in quality of their allies, craving their aid against the inhabitants of Seli'nus,† who were assisted by the Syracu'sans. 24. This opportunity was greedily laid hold of; but not to engage in a war without being sure of the means of carrying it on with spirit, the Athenians sent deputies to Eges'ta, to inquire into the state of affairs, and see whether there was money enough in the treasury to defray the expense of so great an undertaking. 25. The people of that city had lately borrowed from the neighbouring states a great number of gold and silver *vases*, of an immense value; and of these they now made a splendid display to the Athenian deputies. 26. Upon the return, therefore, of these last, a resolution was immediately taken to comply with the request of the Eges'tans: and Alcibi'ades, Ni''cias, and Lam'achus were appointed to command the fleet, with full power not only to succour Eges'ta, and restore the inhabitants of Leon'tium

* An ancient town of Sicily, near Mount Eryx.
† So called from *selinon*, parsley, which grows there in great abundance; it was a very considerable city, as its ruins evince.

to their city, of which they had been deprived by the Syra-cu'sans, but also to regulate the affairs of Sic'ily, in such a manner as might best suit the interests of the republic.

Questions for Examination.

1. Are treaties generally binding?
2. What proof was given of this in Greece?
3. What rendered Alcibiades popular?
4. What was his character, and by whom was he reclaimed?
5. Was he equally beloved by Socrates?
6. Did he freely reprove his follies?
7. What was the consequence?
8. What was his ruling passion?
9. Repeat one of them.
10. Is there another on record?
11. Did this passion increase with his years?
12. What effects did it produce?
13. What steps did he take for this purpose?
14. How did the Lacedæmonians act on this occasion?
15. Were they successful?
16. What was the conduct of Alcibiades?
17. Did his plan succeed?
18. What followed?
19. What were the consequences of this new alliance?
20. Did the Spartans quietly submit to these measures?
21. What was the result?
22. What farther designs did the Athenians form?
23. What plausible pretext could they form for this?
24. What precautions were taken at the outset?
25. How did the Egestans deceive the deputies?
26. What measures were adopted?

SECT. II.

2. Pecu'niary, *a.* relating to money.
3. Dispar'ity, *s.* inequality.
4. Preca'rious, *a.* uncertain.
10. Emancipa'tion, *s.* the act of setting free, deliverance from slavery of any sort.
15. Liba'tions, *s.* the act of pouring wine on the ground in honour of some deity. Figuratively, the wine so poured out. It is called libation, from the Latin word *libo*, to pour out in sacrifice.

18. Detach'ing, *part.* sending off from the rest.
19. Traduce, *v.* to represent as blameable, to calumniate, to defame.
Ce'res, *s.* the goddess of agriculture.
22. Contu'macy, *s.* a wilful disobedience to a legal summons; perverseness, obstinacy.
Con'fiscated, *part.* transferred to the state, forfeited to the king.

---

1. NI"CIAS was extremely uneasy at his being appointed to this command, partly because he disapproved of the war itself, but chiefly because he was joined in commission with Alcibi'ades. But the Athenians thought it necessary to temper the ardour and impetuosity of the one with the coolness and deliberation of the other. Ni"cias, therefore, not daring to oppose the war openly, endeavoured to do it indirectly, by representing the great number of difficulties with which it would be attended. 2. He said, that a fleet would not be sufficient; that a land army must likewise be raised, and subsisted at an immense expense; for as to the pompous promises made to them by the Eges'tans, these might probably fail them at a time when they stood most in need of *pecuniary* aid. 3. That they ought to weigh well the great *disparity* between them and the enemy with regard to the conveniences they would respectively enjoy: that the Syracu'sans would be in their own country, in the midst of powerful allies, disposed by inclination, as well as engaged by interest, to assist them with men, money, horses, and provisions; whereas the Athenians would carry on the war in a remote country, possessed by their enemies, where, in winter, news could not be brought them from home in less than four months; a country where all things would oppose the Athenians, and nothing be procured but by force of arms. 4. That, if even the expedition succeeded, it would not be productive of the mighty advantages expected from it; and if it failed, it would reflect eternal disgrace upon the Athenian name: and that, for his

own part, he was determined not to go, unless he was supplied with every thing necessary for carrying on the war, as he would not depend upon the caprice or *precarious* promises of allies. 5. This speech, however, instead of cooling the ardour of the Athenians, as Ni′cias expected, served only to inflame it more; and orders were immediately given for raising as many troops and fitting out as many galleys as the generals thought necessary: and the levies accordingly were carried on in Athens, and other places, with incredible spirit.*

6. Before we enter upon the narration of the important events that took place in the expedition to Sicily, it will be proper to say a few words respecting Sy′racuse, the capital of that island. 7. About the year of the world 2920, Corinth had acquired considerable reputation as a maritime power. As the improvement of navigation generally leads to discovery, so it leads to commerce also, and to colonization. It had this effect on the Corin′thians. 8. They had not been long acquainted with Sicily, before they projected the scheme of peopling part of it with the natives of Pelopone′sus. Ar′chias, therefore, a descendant of Her′cules, was sent thither with a fleet, furnished with every thing necessary for such an enterprise. 9. He built and peopled Sy′racuse, which, from the peculiar advantages it derived from its rich soil and capacious harbour, soon became the most flourishing city in Sicily: in size, indeed, and beauty, it yielded not to any city in Greece. 10. It was long subject to Corinth, and governed by nearly the same laws. But as it increased in power, it aimed at independence, and

* While, however, the necessary preparations were making for this expedition, an accident happened which put the whole city into confusion. The Hermæ, or statues of Mercury, of which there were great numbers in and about the city, were all defaced in one night; nor could the authors of this outrage be discovered, though a great reward was offered for this purpose. From some unguarded expression, Alcibi′ades was accused of this sacrilege; but it was never proved.

by degrees renounced its allegiance to that city. To its *emancipation* are owing the occurrences which we are now to recite.

11. The levies being by this time completed, the generals resolved to set sail immediately, after having appointed Corcy'ra as the place of rendezvous for most of the allies, and such ships as were to carry the provisions and warlike stores. 12. All the inhabitants of Athens flocked by day-break to the port of Pyræ'us, in order to behold this magnificent sight. It was, indeed, a spectacle well worth their curiosity; for neither Athens, nor any other city of Greece, had ever fitted out so grand and gallant a fleet as the present. 13. True it is, that those which had been sent against Epidau'rus and Potidæ'a were as considerable with respect to the number of soldiers and ships; but they were not equipped with so much magnificence, neither was their voyage so long, nor the enterprise so important. 14. The city had furnished a hundred galleys, that is, sixty light ones, and forty to transport the heavy armed soldiers. Every mariner received daily a drachma, or ten pence English, for his pay, exclusive of what the captains of ships gave the rowers of the first bench. 15. When the ships were loaded, and the troops embarked, the trumpet sounded, and solemn prayers were offered up for the success of the expedition. Gold and silver cups were filling every where with wine, and the accustomed *libations* poured out; the people, who lined the shore, shouting at the same time, and lifting up their hands to heaven, to wish their fellow citizens a good voyage and a successful expedition. 16. And now the hymn being sung, and the ceremonies ended, the ships sailed, and soon arrived at Ægi'na. Thence they made to Corcy'ra, where the army of the allies was assembled with the rest of the fleet.*

* While they lay at Rhegium, in Italy, they received the unwelcome account of the cheat that had been put upon them by the people

17. Upon their arrival at Sicily, the generals were divided in their opinions with regard to the place where they should make a descent. Lam'achus was for sailing directly to Sy'racuse, and attacking the town before the inhabitants had time to recover from their first consternation. 18. But his proposal was rejected, and it was thought more expedient to reduce the smaller cities first. *Detaching*, therefore, ten galleys to take a view of the harbour and situation of Sy'racuse, they landed with the rest of their forces, and surprised Cată'na.

19. In the meantime the enemies of Alcibi'ades took advantage of his absence to *traduce* his character, which, indeed, was sufficiently open to attack. They accused him of having neglected the proper method of invading Sicily, and they further charged him with impiety in profaning the mysteries of *Ceres*. 20. This was sufficient to induce the giddy multitude to recall their general; but for fear of exciting a tumult in the army, they only sent him orders to return to Athens, that he might pacify the people by his presence. 21. Alcibi'ades pretended to obey the order with great submission; but reflecting on the inconstancy and caprice of his judges, he no sooner reached Thu'rium* than he disappeared, and the galley therefore returned without him. 22. For this act of *contumacy* he was condemned to death, his whole estate was *confiscated*, and all the orders of religion were commanded to curse him. Alcibi'ades, on hearing of this severe proceeding, exclaimed, "I hope one day to make them sensible that I am still alive!"†

---

of Ægi'na, who, so far from being able to defray the expenses of the war, were wretchedly poor, the whole property of the state not exceeding seven or eight thousand pounds.

* A town of Luca'nia, in Italy.

† Despairing of being recalled, he hastened to put himself under the protection of the Spartans. By them he was cordially welcomed, and by conforming himself to their plain and simple manner of living he soon gained their esteem and affection. In this he was actuated by

23. The Syracu'sans had by this time put themselves in a posture of defence, and finding that Ni"cias did not advance towards them, proposed to attack him in his camp; and some of them asked in a scoffing way, whether he was come into Sicily to settle at Cata'na?* 24. Roused by this insult, he determined to show them that he was deficient neither in courage nor conduct. He was afraid, however, of attacking the place by land for want of cavalry; and it was almost equally hazardous to make a descent by sea: nevertheless, he chose the latter method, and succeeded in it by a stratagem. 25. He had gained a citizen of Cata'na to go as a deserter to the Syracu'sans, and inform them, that the Athenians lay every night in the town without their arms: and that early in the morning, on a certain day appointed, they might surprise them, sieze on the camp, with all their arms and baggage, burn their fleet in the harbour, and destroy their whole army. 26. The Syracu'sans gave credit to this intelligence, and marched with all their forces towards Cata'na, which Ni"cias was no sooner informed of than he embarked his troops, and steering away for Sy'racuse, landed them there the next morning, and fortified himself in the outskirts of the town. 27. The Syracu'sans were so provoked at this trick being put upon them, that they immediately returned to Sy'racuse, and presented themselves without the walls in order of battle. 28. Ni"cias marched out of his trenches to meet them, and a very sharp action ensued, in which the Athe'nians, at length, got the better, and forced the enemy back to the city, after having

---

policy alone, since he was naturally of a gay and luxurious turn; and in reality felt a contempt and aversion for the very men whose manners and habits he now so sedulously copied.

* A town of Sicily at the foot of Mount Etna, remarkable for the dreadful overthrows to which it has been subjected by the eruptions of that volcano.

killed two hundred and sixty of them and their allies, with the loss of fifty of their own men. They were not, however, yet in a condition to attack the place: they therefore took up their winter quarters at Nax'us and Cata'na.

Questions for Examination.

1. Was this appointment agreeable to Nicias, and why was it considered necessary?
2. What were these difficulties?
3. What further did he urge?
4. What risks did he point out in this undertaking?
5. What was the effect of this speech?
6. What preliminary observations are necessary?
7. What was its origin?
8. What project did the Corinthians form?
9. Who was the founder of Syracuse, and was it a place of importance?
10. Did it continue subject to the parent state?
11. What resolutions were now formed?
12. Was their departure an interesting event?
13. Had such a fleet never sailed from Athens before?
14. What was the number of ships, and the pay of the sailors?
15. What ceremonies were used upon the occasion?
16. What places did the fleet touch at on its voyage?
17. What plan was proposed on its arrival in Sicily?
18. Was the proposal made by Lamachus adopted?
19. What advantages did the enemies of Alcibiades take of his absence?
20. What steps were taken in consequence?
21. Did Alcibiades obey these orders?
22. What was the consequence of this conduct?
23. How were the Syracusans in the meantime employed?
24. What effect had this sarcasm on Nicias?
25. What was this stratagem?
26. How did the Syracusans act on this intelligence?
27. What was their conduct on discovering the trick?
28. Did Nicias accept the challenge, and what was the result?

SECT. III.

22. Irretriev'able, *a.* irrecoverable, irreparable.

---

1. Next spring, having received a supply of horse from Athens, together with provisions and other warlike stores, Ni″cias resolved to block up the place both by sea and land. The first thing he did for this purpose was to take possession of Epi'polæ, a high hill which commanded the city and could only be ascended by one very steep and craggy passage. 2. The Syracu'sans were so sensible of the importance of this post, that they did every thing in their power to prevent his seizing it; but Ni″cias landed his troops so secretly and so suddenly, that he made himself master of it before they were aware. He even repulsed a body of seven hundred men who were coming to dislodge him, killing three hundred of them, together with their leader. 3. Here he built a fort, and began to invest the town in such a manner as to cut off all communication between it and the country. In the course of this work several skirmishes happened, in one of which Lam'achus was slain, so that the sole command now devolved upon Ni″cias. 4. The Syracu'sans made another attempt to regain this post, while Ni″cias was sick in bed in the fort, with only his servants about him. 5. But when he found the enemy were forcing his entrenchments, he got up, and set fire to the engines, and other wood that lay scattered about the fort; which not only served as a signal to his own troops to come to his relief, but so terrified and confounded those of the enemy, that they retreated into the city.

6. From this time Ni″cias began to conceive great hopes of taking the place, the rather as several of the other cities of Sicily came over to his interest, and supplied his troops with all kinds of provisions. 7. The Syracu'sans, on their

side, seeing themselves blocked up both by sea and land, and despairing of being able to hold out much longer, were already beginning to think of a surrender, nay, they had actually summoned a council to settle the terms of a capitulation, when, to their great joy and surprise, because contrary to their expectation, they saw Gylip'pus, the Lacedæmo'nian general, arrive with a force that soon relieved them from all their fears, and in a little time reduced the Athe'nians to a more deplorable situation than that in which they themselves were before placed.* 8. Gylip'pus, conscious of his own strength, and perhaps a little actuated by Spartan pride, sent a herald to the Athe'nians to acquaint them that he would allow them five days to leave Sicily. Ni''cias did not *deign* to give any answer to this proposal, and both sides therefore prepared themselves for battle.

9. In the first engagement the Spartans were defeated, chiefly on account of the narrowness of the ground where they fought, which was between the two walls that the Athe'nians had raised to invest the city; and as this prevented Gylip'pus from extending his lines, or making use of his horse, the Athe'nians got the better. 10. Gylip'pus, however, had the magnanimity, or rather indeed good policy, to take the whole blame of the miscarriage upon himself. He declared that he, and not his men, was in fault; and that he would soon take an opportunity of recovering his honour and their own. 11. Accordingly the very next day attacking the enemy in a more advantageous spot, he obtained over them a more complete victory than they had gained over him: so much does the event of a battle depend upon the nature of the ground where it is fought.

* It was chiefly owing to the influence of Alcibiades, who was extremely active in revenging the injustice which he had experienced from his countrymen, that these Spartan succours were sent. Corinth likewise, at his instigation, assisted in the defence of Syracuse.

12. Ni″cias being by this means obliged to act upon the defensive, took possession of Plemmy′rium near the great harbour, where he built three forts, and almost shut himself up in garrison, as the Lacedæmo′nians were now considerably strengthened by a reinforcement they received from Corinth. 13. In this state of affairs, Ni″cias transmitted to Athens a most melancholy account of his present situation, informing his countrymen that, instead of besieging the Syracu′sans, he himself was now besieged by them, and their allies: that the towns revolted from him, the slaves and mercenaries deserted, and his troops were employed in guarding the forts and bringing in provisions, in which last service many of them were cut off by the enemy's horse. 14. He added, that unless a reinforcement was sent him, equal to that with which he had originally set out, it was in vain to think of attempting any thing farther: and, at all events, he begged that he himself might be recalled, as his health was so much impaired as to render him incapable of going on with the service. 15. This last part of his request, however, the Athenians would by no means consent to: but they resolved to send out Eurym′edon and Demos′thenes with fresh supplies; the former immediately with ten galleys, and the other early in the spring with a stronger force. At the same time they appointed Menan′der and Euthyde′mus as assistants to Ni″cias; and these immediately joined him.

16. But Gylip′pus was determined to be beforehand with the Athe′nians, and to crush, if possible, the force they now had in Sicily, before the succours should arrive. For this purpose, he persuaded the Syracu′sans to hazard a battle by sea, while he should endeavour to storm the forts of Plemmy′rium. 17. The former part of the scheme failed; the latter succeeded. The Athe′nians had only sixty ships to oppose to eighty of the Syracu′sans; but as they were greatly superior to them in naval skill, they at last got the

better, though victory seemed at first to incline to the side of the enemy. The Athe'nians lost three ships in the engagement; but the Syracu'sans had nine sunk, and three taken. 18. In the mean time, Gylip'pus, attacking the forts at Plemmy'rium, while many of those who defended them were gone to the shore, in order to view the sea-fight, he carried the largest of them by storm: and this so intimidated the garrisons of the other two, that they immediately abandoned them.

19. Encouraged by this success, he resolved to repeat his blow before the arrival of the Athe'nian succours. He therefore persuaded the Syracu'sans to venture another battle by sea. They did so, and with a greater degree of good fortune than had attended them on the former occasion. 20. Ni''cias would willingly have declined this engagement; but he was over-ruled, or rather over-persuaded, by his two colleagues, Menan'der and Euthyde'mus. The Athe'nians had seventy-five galleys, the Syracu'sans eighty. 21. The first day the two fleets continued in sight of each other, without coming to a general engagement, and only a few skirmishes passed between them. The Syracu'sans did not make the least motion the second day. But on the third day they came up much sooner than usual, when a great part of the day was spent in skirmishing, after which they retired. 22. The Athe'nians not imagining they would return again that day, did not keep themselves in readiness to receive them. But the Syracu'sans having refreshed themselves in great haste, and gone on board their galleys, attacked the Athe'nians unawares, and in a little time threw them into *irretrievable* confusion. 23. These last, indeed, would have received a much more severe blow, had they not taken shelter behind their transports, which had been previously drawn up in a line to protect them. They lost, however, on this occasion seven galleys; and a great number of their soldiers were either killed or taken prisoners.

Questions for Examination.

1. What were the first operations of Nicias in the ensuing spring?
2. Was this post well defended?
3. What works did he construct, and what loss did he sustain?
4. Did the Syracusans repeat their attempt?
5. How did Nicias act in this emergency?
6. What was the consequence of this success?
7. Were the Syracusans dispirited, and what happened to encourage them?
8. What was Gylippus' first measure?
9. What was the event of this battle?
10. On whom did the blame fall?
11. Did he fulfil his declaration?
12. What was the consequence of this victory?
13. What report did Nicias make of his situation?
14. What further did he urge?
15. Were his requests complied with?
16. How did Gylippus endeavour to render these succours useless?
17. Were his plans successful?
18. What was his success by land?
19. Did he pursue his advantages?
20. What induced the Athenians to hazard this engagement?
21. What took place on the first day?
22. How were the Athenians thrown off their guard?
23. Was their loss great?

SECT. IV.

3. Precip'itancy, *s.* improper haste.
6. Pan'ic, *s.* causeless fear.
8. Divul'ged, *part.* made known, revealed.
12. Phenom'enon, *s.* extraordinary appearance.
13. Suspen'd, *v.* to delay, to put off.
14. Emer'ged, *part.* come forth.

---

1. WHILE Ni''cias was reflecting with grief upon his present unhappy situation, and looking forward with terror to the still more melancholy prospect that lay before him,

he was relieved from all his uneasiness by the arrival of Demos'thenes' fleet, which now came forward in great pomp and splendour. 2. It consisted of seventy-three galleys, on board of which were five thousand fighting men, and above three thousand archers, slingers, and bowmen.* 3. This was a force, which, if properly managed, might have turned the scale of victory yet once more in favour of the Athe'nians; but by the *precipitancy* of Demos'thenes, and the other generals, in opposition to the more cautious measures recommended by Ni"cias, it only served to heighten their disgrace and the enemy's triumph.†

4. It was resolved, in a council of war, to attack the town immediately; and, as a previous step, to make themselves masters of Epi'polæ. 5. In their first assault upon this place, which was made by night, they stormed the outer entrenchment; but as they were advancing towards the second, they were suddenly attacked by the forces of the city, which had marched under arms out of their lines, and were supported by Gylip'pus. 6. These, however, being seized with a *panic*, which the darkness increased, were soon put to flight; but a body of Bœo'tians who followed them made a more vigorous stand, and marching against the Athe'nians with their pikes presented, repulsed them with great slaughter. 7. This spread a universal terror through the rest of the army: those who fled, either forced

---

* All the galleys were richly decorated, and their prows adorned with costly streamers; they were manned with chosen rowers, commanded by experienced officers, and furnished, at a vast expense, with all sorts of warlike instruments at that time in use. As they approached the shore, the sound of trumpets, mixed with repeated shouts and loud acclamations, made the whole city resound. This air of pomp and triumph Demosthenes purposely affected, to strike terror into the enemy.

† Nicias represented that the enemy would be ruined by delay; that they were in great want both of money and provisions; that their allies were ready to abandon them; and that they would soon be forced to surrender. Of all these particulars he was well assured by his emissaries in the city.

along such as were advancing to their assistance, or else mistaking them for enemies, turned their arms against them: they were all mixed indiscriminately, it being impossible, amidst the horrors of so dark a night, to distinguish friend from foe; and death was frequently inflicted by that hand, from which, in the day-time, protection would have been received. 8. The Athenians sought for each other to no purpose; and from their often asking the word by which only they were able to know one another, a strange confusion of sounds was heard, which occasioned no little disorder; not to mention that they by this means *divulged* their watch-word to the enemy, and could not learn theirs; because, by their being together, and in a body, they had no occasion to repeat it. 9. In the mean time, those who were pursued threw themselves from the top of the rocks, and many were dashed to pieces by the fall; and as most of those who escaped straggled up and down the fields and woods, they were cut to pieces the next day by the enemy's horse who pursued them. 10. Two thousand Athe'nians were slain in this engagement, and a great quantity of arms was taken; those who fled having thrown them away, that they might be the better able to escape over the precipices.

11. Thus were at once blasted all the flattering hopes which the Athenians had conceived on the arrival of Demos'thenes; and Gylip'pus having soon after made the tour of Sicily, and brought in with him a great number of fresh troops, acquired by that means such an undisputed superiority over the Athenians, that, convinced of their utter inability to make any further head against him, they resolved immediately to abandon the island, and return to their own country.* 12. But just as they were upon the

* At first, Nicias was averse to this measure, notwithstanding his late losses, still entertaining hopes that the city would surrender; but

point of embarking, (wholly unsuspected by the enemy, who never supposed they would quit the island so soon,) the moon was suddenly eclipsed: and as this was a *phenomenon* with the real cause of which they were utterly unacquainted, they concluded it to be a prodigy or portent, and therefore dreaded the consequences. 13. It had been customary, upon former occasions, to *suspend* the execution of any enterprise for three days after such an accident happened: but the soothsayers, being now consulted, said that the Athenians must not sail till nine times three days were past, (these are Thucyd′ides' words,) which doubtless was a mysterious number in the opinion of the people. 14. Ni′cias, scrupulous to a fault, and full of a mistaken veneration for those blind interpreters of the will of the gods, declared that he would wait a whole revolution of the moon, and not set sail till the same day of the next month, though he no doubt saw the planet shine with her usual brightness the moment she *emerged* from the shadow of the earth.

15. The Syracu′sans, however, being informed of the intended departure of the Athenians, were determined not to let them retire in peace, and, if possible, not at all; but either to cut them off entirely, or oblige them to surrender as prisoners of war. 16. For this purpose, they attacked the entrenchments immediately, and gained a slight advantage over them: the next day they made a second attack, and at the same time sailed with seventy-six galleys against eighty-six of the Athenians. 17. After an obstinate dispute, the Athenians were defeated with the loss of eighteen of their ships, which were taken by the enemy, and their

a destructive plague breaking out among the troops, occasioned by the unwholesome air of the fens and marshes near their encampment, he altered his mind, and would have sailed immediately, had it not been for the occurrence mentioned in the text.

crews cut in pieces. Eurym'edon too, their commander, lost his life in the engagement.

18. In order to prevent their escaping by sea, the enemy shut up the mouth of the great harbour, which was about five hundred paces wide, with galleys placed cross-wise, and other vessels, fixed with anchors and iron chains, and at the same time made the requisite preparations for a battle, in case they should have courage to engage again. 19. The Athenians, seeing themselves cooped up in this manner, and having no other means of procuring provisions but by being masters of the sea, were obliged to hazard another engagement upon that element. 20. Both commanders exerted all their eloquence to animate their men, and none could be actuated by stronger motives than now influenced them; for upon the issue of the battle, which was about to be fought, depended not only their own lives and liberties, but even the fate of their native country. 21. This battle was more obstinate and bloody than any of the preceding ones. The Athenians being arrived at the mouth of the port, easily took the first ships they came to; but when they attempted to break the chain of the rest, the enemy poured in upon them from all quarters. 22. As nearly two hundred galleys came rushing on each side into a narrow place, there must necessarily be very great confusion, and the vessels could not easily advance, or retire, or turn about to renew the attack: the beaks of the galleys, for this reason, did little execution; but there were very furious and frequent discharges. 23. By the advice of Ariston, the Corinthian, the Athenians were overwhelmed with a shower of stones, which annoyed them much, killing and wounding great numbers; whereas they defended themselves only by shooting darts and arrows, which, by the motion of the ships, were diverted from their aim, and seldom hit the mark at which they were levelled. 24. These discharges being over, the heavy-armed soldiers attempted to board

the enemy's ships, in order to fight hand to hand: and it frequently happened, that while they were climbing up one side of these, their own ships were entered on the other, so that two or three ships were sometimes grappled together, which occasioned great confusion. 25. Add to this, that the noise of the ships which dashed against one another, and the different cries of the victors and vanquished, prevented the orders of the officers from being distinctly heard. The Athenians wanted to force a passage, whatever might be the consequence, in order to secure their return to their own country; and this the enemy endeavoured to prevent, that they might thereby gain a more complete victory. 26. The two land armies, which were drawn up on the highest part of the shore, were spectators of the action, while the inhabitants of the city ran to the walls in order to behold it. All these saw clearly, because of their little distance from the fleets, every thing that passed, and contemplated the battle as from an amphitheatre, but not without great anxiety and terror. 27. Attentive to, and shuddering at every movement, and the several changes of fortune that happened, they discovered the concern they had in the battle, their fears, their hopes, their grief, their joy, by different cries and different gestures; stretching out their hands sometimes towards the combatants to animate them, at other times towards heaven, to implore the succour and protection of the gods. 28. At last the Athenian fleet, after making a long and vigorous resistance, was put to flight, and driven on shore. The Syracu'sans on the walls, seeing their countrymen victorious, conveyed the news to the whole city by a universal shout. The victors immediately sailed towards Syr'acuse, where they erected a trophy, while the Athenians were so much dejected, that they did not even request the dead bodies of their fellow soldiers to be delivered to them, in order to honour them with the rites of burial.

Questions for Examination.

1. What removed uneasiness from the mind of Nicias?
2. Of what did this force consist?
3. Was this force equivalent to its object?
4. What was resolved on?
5. What was their success?
6. Was their opposition vigorous?
7. What were the consequences of this repulse?
8. What contributed to the defeat of the Athenians?
9. What became of the fugitives?
10. What loss did the Athenians sustain?
11. Was this engagement decisive?
12. What hindered the accomplishment of their purpose?
13. How long did this delay them?
14. Did Nicias obey this injunction?
15. Were they suffered to retire unmolested?
16. How did they attempt this?
17. What was the result of this engagement?
18. How were they prevented escaping by sea?
19. How did the Athenians act under these circumstances?
20. How did they endeavour to animate the courage of the combatants?
21. How did the engagement commence?
22. Had they room to manage their vessels properly?
23. In what manner were the Athenians annoyed?
24. What followed these discharges?
25. What increased the confusion?
26. Who were the spectators of this encounter?
27. How did they discover the concern they had in the battle?
28. What was the result of the engagement?

SECT. V.

2. Intim'idated, *part.* terrified, discouraged.
5. Av'enues, *s.* passages.
   Ford'able, *a.* passable, not too deep to be waded through.
19. Ingen'uous, *a.* open, fair, candid.
22. Ela'te, *part.* overjoyed, puffed up.
24. Super'fluous, *a.* more than enough.
25. Retriev'e, *v.* recover, restore.

26. Anni'hilated, *v.* blotted out of existence.
Emer'ge, *v.* to rise.
Obscu'rity, *s.* darkness, insignificance.

---

1. THERE now remained but two methods for them to choose; either to attempt the passage a second time, for which they had still ships and soldiers sufficient, or to abandon their fleet to the enemy, and retire by land. 2. Demos'thenes recommended the former plan; but the soldiers were so much *intimidated* by their late defeat, that they had not courage to undertake it. The second method was therefore adopted; and they accordingly prepared to set out in the night, the better to conceal their march from the enemy. 3. Hermoc'rates, however, the Syracu'san general, was extremely unwilling that so large a body of men (amounting to nearly forty thousand) should be suffered to depart, lest they should fortify themselves in some corner of the island, and renew the war. At the same time he knew it would be impossible to persuade the Syracu'sans to oppose their march that evening, as they were then engaged in celebrating their late victory, and solemnizing the festival of Her'cules. 4. He therefore fell upon another expedient. He sent out a few horsemen, who were to pass for friends of the Athenians, and ordered them to tell Ni''cias not to retire till day-light, as the Syracu'sans lay in ambush for him, and had seized on all the passes.

5. Ni''cias was so weak as to believe this intelligence, and accordingly delayed his departure not only that evening, but the whole of the next day, in order that the soldiers might have more time to prepare for their march, and carry off whatever might be necessary for their subsistence. 6. But this delay afterwards proved fatal to them; for early the next morning the enemy took possession of all the difficult *avenues*, fortified the banks of the rivers in those parts

where they were *fordable*, broke down the bridges, and sent *detachments* of horse up and down the plain, so that there was no place which the Athenians could pass without fighting.

7. They set out upon their march the third day after the battle, with a design to retire to Cat'ana.* 8. Their army was divided into two bodies, both drawn up in the form of a phalanx: the first being commanded by Ni''cias, and the second by Demos'thenes, with the baggage in the centre. 9. In this manner they proceeded for several days, during which they were terribly harassed by the enemy, who hung upon their rear, and overwhelmed them with showers of darts and arrows, but never would stand a general engagement, when the Athenians offered them battle.

10. Finding, therefore, their numbers daily decrease, and being at the same time in extreme want of provisions, they altered their plan, and, instead of continuing their march to Cat'ana, they directed their route towards Camari'na and Ge'la. 11. As this scheme was executed in the night, it was attended with so much confusion, that the rear guard, under Demos'thenes, soon parted from the main body, and lost their way. The next day the Syracusans came up with them, and surrounded them in a narrow place; and though they defended themselves for some time with incredible bravery, yet finding it impossible to effect their escape, they were at last obliged to surrender prisoners of war, which they did upon condition that they

---

* Nothing could be more affecting than the commencement of this retreat. Great numbers, either dead or dying, were abandoned to wild beasts or the cruelty of the enemy. Some who where sick or wounded, hanging on the necks of their friends and companions, conjured them, with many tears, to take them with the army; others, dragging themselves along, followed, as far as their strength allowed, and, when this failed, had recourse to tears and sighs, calling upon the gods, as well as men, to revenge this apparent cruelty, so that every place resounded with groans and mournful lamentations.

should not be put to death, nor condemned to perpetual imprisonment. About six thousand men surrendered on these terms.

12. In the mean time, Ni″cias proceeded on his march, and crossing the river Erine′us, encamped on a mountain, where the enemy overtook him the next day, and summoned him to surrender, as Demos′thenes had done. 13. Ni″cias at first could not believe what they told him concerning Demos′thenes, and therefore begged leave to send some horse to inquire into the truth; but when he found that matters really were so, he offered to defray all the expenses of the war, provided they would suffer him to quit the island with his forces. 14. This proposal, however, was rejected by the enemy, who immediately renewed the attack; and though Ni″cias defended himself during the whole night, and even continued his march next day to the river Asina′rius, yet he was quickly pursued thither by the Syracu′sans, who drove most of the Athenians into the stream, the rest having already thrown themselves into it in order to quench their burning thirst. 15. Here the most terrible havock ensued;* so that Ni″cias, finding all things desperate, was obliged to surrender upon this single condition, that Gylip′pus should discontinue the fight, and spare the lives of his men. 16. The lives of the men, indeed, were spared; but Ni″cias and Demos′thenes, after being scourged with rods, were cruelly put to death: a striking proof of the barbarity of the age. By this savage act, the Syracu′sans tarnished the glory they had acquired by the gallant defence of their city, and the signal victory they had won.

---

* So intent were they on quenching their thirst, that they took no measures to defend themselves, though what they drank was rather the blood of their companions than the waters of the stream. The Asinarius was for many miles dyed with their blood, eighteen thousand Athenians having on this occasion been inhumanly slaughtered.

17. It must be owned, indeed, that Gylip'pus, and even many of the Syracu'sans themselves, did all they could to save the lives of the Athenian generals; but the great body of the people, urged on by their orators, and particularly by Di'ocles, one of their most popular leaders, could be satisfied with nothing less than the blood of these two illustrious men.* 18. The fate of Ni"cias is the more to be lamented, as no man was ever more remarkable for humanity and good nature; and though he headed this expedition in obedience to the commands of his countrymen, yet he did every thing in his power to prevent them from undertaking it. Demos'thenes too was a man of so respectable a character, that the famous orator of the same name, many years after, valued himself on account of his being of the same family.

19. As to the prisoners, they were shut up in the dungeons of Syr'acuse, where many of them perished through want and bad treatment; and those that survived being afterwards sold for slaves, recommended themselves so strongly to their masters by their modest, prudent, and *ingenuous* behaviour, that many of them soon obtained their liberty. 20. Some, however, owed that favour to their being able to repeat the finest scenes of Eurip'ides' tragedies, of which the Sicilians were passionately fond: so that when they returned to their own country, they went and saluted the poet as their deliverer, and informed him of the great advantage they had derived from being acquainted with his verses.

21. The Athenians were so little prepared to receive the news of this defeat, or rather, indeed, they were so confident of receiving accounts of a contrary nature, that they

---

* Among others who pleaded for the lives of the Athenian commanders, Nicolaus, a venerable old man, who had lost two sons in the war, was none of the least earnest. In an eloquent and impressive speech, he entreated his countrymen to pity them in their distress; but his arguments and eloquence were alike unavailing.

condemned to death the man that first brought the intelligence; but when they found that matters were really worse than fame had reported, they were at once overwhelmed with grief and despair. 22. They had never indeed been reduced to so deplorable a condition as they now were, having neither horse, foot, money, ships, nor mariners: in a word, they sunk into the deepest despondency, and expected every moment, that the enemy, *elate* with so great a victory, and strengthened by the junction of the allies, would come and invade Athens both by sea and land, with all the forces of Peloponne'sus. 23. Ci'cero therefore had reason to say, when speaking of the battles in the harbour of Syracuse, that it was there the troops of Athens, as well as their galleys, were ruined and sunk, and that in this harbour the power and glory of the Athenians were miserably shipwrecked.

24. The Athenians, however, did not suffer misfortune to render them inactive, but assumed courage from despair. They raised money for building new ships; they retrenched all *superfluous* expenses; and they established a council of old men, to examine every matter before it was brought into the assembly of the people. In a word, they took every step that could possibly tend to *retrieve* their ruined affairs, or at least prevent them from growing worse. 25. But nothing could restore them to their former splendid condition; for from this time forward the Athenians present us with a very different picture from what they have hitherto done. We are no longer to behold them making a figure in arts and arms, giving lessons in politeness, humanity, philosophy, and war, to all the nations around, and aiming at the erection of an empire, which, if once thoroughly established, would have bid defiance to all the neighbouring states. 26. Instead of aspiring to the conquest of their neighbours, they are now content with defending their own territories at home: instead

of directing the councils and conducting the confederate armies of Greece, they now confine all their attention to their own private affairs; they in a manner become *annihilated;* they fade from the eye of the historian; and other nations, whose names have hitherto been scarcely mentioned, *emerge* from *obscurity.*

Questions for Examination.

1. What two methods remained for the Athenians to adopt in this extremity?
2. Which plan was chosen?
3. Were they suffered to depart unmolested?
4. By what stratagem did he delay their retreat?
5. Did this stratagem succeed?
6. What was the consequence of this delay?
7. When did they commence their march?
8. What was the order of march?
9. Was their retreat unmolested?
10. What new measure was adopted?
11. Was this alteration justified by the event?
12. What became of Nicias in the mean time?
13. What was the reply of Nicias?
14. Was his proposal accepted?
15. What occurred at this river?
16. Were the conditions complied with?
17. Had they no advocates in Syracuse?
18. What rendered their fate peculiarly hard?
19. What became of the other prisoners?
20. Was this the case with all?
21. How was the news received in Athens?
22. Was their situation desperate?
23. What was Cicero's opinion of the consequences of this miscarriage?
24. What was the conduct of the Athenians in this distressing posture of affairs?
25. Were their efforts effectual?
26. What alteration took place in their conduct?

SECT. VI.

2. Democ'racy, *s.* the form of government in which the sovereign power is lodged in the body of the people.

Capri''cious, *a.* fickle, changeable.

9. Ol'igarchy, *s.* that form of government which places the supreme power in a small number; aristocracy.
11. Emer'gency, *s.* critical situation of affairs.
17. Innova'tion, *s.* a change for something new.
30. Absolu'tion, *s.* a pardon, release.
Denuncia'tions, *s.* threats of punishment.

---

1. It was in this deplorable state of the Athenian affairs, that Alcibi'ades made proposals for returning home, provided the administration of the republic was put into the hands of the great and powerful, and not left to the populace, who had expelled him. 2. In order to induce his countrymen to agree to these terms, he offered to procure them not only the favour of Tissapher'nes, the king of Persia's lieutenant, with whom he had taken refuge, but even that of the king himself, upon condition they would abolish the *democracy*, or popular government: because the king, he said, would place more confidence in the engagements of the nobility, than in those of the giddy and *capricious* multitude.* 3. The chief man who opposed his return, was Phyrn'icus, one of the generals; who, in order to accomplish his purpose, sent word to Asty'ochus, the Lacedæmo'nian general, that Alcibi'ades was using his utmost endeavours to engage Tissapher'nes in the Athenian interest, and offered to betray to him the whole army and navy of the Athenians. 4. But his treasonable practices being detected by the good understanding between Alcibi'ades and Asty'ochus, he was stript of his office, and afterwards stabbed in the market-place.

5. In the mean time, the Athenians proceeded to complete that change of government which had been proposed

---

* As Alcibiades, while resident at Sparta, conformed to the plain dress and coarse fare of the Lacedæmonians, so, on his taking refuge in Persia, he adopted the customs and manners of that nation, and became a great favourite with Tissaphernes, though that Satrap was a professed enemy to the Greeks.

to them by Alcibi'ades; the democracy began to be abolished in several of the smaller cities, and soon after the scheme was carried boldly into execution in Athens itself, by Pisan'der, who had the chief hand in this transaction. 6. To give a new form to the government, he caused ten commissaries to be appointed, with absolute power, who were, however, at a certain fixed time, to give the people an account of what they had done. 7. At the expiration of that term the general assembly was summoned, in which the first resolution was, that every one should be admitted to make such proposals as he thought fit, without being liable to any accusation, or consequent penalty for infringing the law. It was afterwards decreed, that a new council should be formed, with full power to administer the public affairs, and to elect new magistrates. 8. For this purpose five presidents were established, who nominated one hundred persons, including themselves: each of these chose and associated three more at his own pleasure, which made in all four hundred, in whom an absolute power was lodged. 9. But to amuse the people, and gratify them with the shadow of a popular government, whilst they instituted a real *oligarchy*, it was said, that the four hundred would call a council of five thousand citizens to assist them, whenever they should find it necessary. The assemblies of the people, indeed, were still held as usual; but nothing was done in them but by order of the four hundred. 10. In this manner were the Athenians deprived of their liberty, after having enjoyed it almost a hundred years, from the time of destroying the tyranny of the Pisistra'tidæ.

11. This decree having passed without opposition, after the breaking up of the assembly, the four hundred, armed with daggers, and attended by an hundred and twenty young men, whom they made use of when any *emergency* required it, entered the senate, and compelled the

senators to retire, after having paid them the arrears of their salaries that were still due. 12. They elected new magistrates out of their own body, observing the usual ceremonies upon such occasions. They did not think proper, however, to recall those who had been banished, lest they should authorize the return of Alcibi'ades, whose uncontrollable spirit they dreaded, and who would soon have made himself master of the government. 13. Abusing their power in a tyrannical manner, they put some to death; others they banished, and confiscated their estates with impunity: all who ventured to oppose this change, or even to complain of it, were butchered upon false pretexts, and those were intimidated who demanded justice of the murderers.* 14. The four hundred, soon after their establishment, sent ten deputies to Samos for the army's approbation of their conduct, but they protested against these proceedings in the city; and, by the persuasion of Thrasyb'ulus, recalled Alcibi'ades, and created him general, with full power to sail directly to the Pyræ'us, and crush this new tyranny. 15. Alcibi'ades, however, would not give way to this rash opinion, but went first to shew himself to Tissapher'nes, and let him know, that it was now in his power to treat with him, either as a friend or an enemy; by which means he awed the Athenians with Tissapher'nes, and Tissapher'nes with the Athenians. 16. When, afterwards, the four hundred sent to Samos to vindicate their proceedings, the army was for putting the messengers to death, and persisted in the design, upon the Pyræus: but Alcibi'ades, by opposing it, manifestly saved the commonwealth.

17. Meanwhile the *innovation* in Athens had occasioned

* It appears, however, that this severity of the four hundred lasted no longer than till they thought themselves firmly established in power; after this, their administration was mild.

such factions and tumults, that the four hundred were more intent upon providing for their own safety than carrying on the war; and, the better to accomplish this purpose, they fortified that part of the Pyræ'us which commands the mouth of the haven, and resolved, in case of extremity, rather to let in the Lacedæmo'nians, than expose their persons to the fury of their fellow citizens. 18. The Spartans took occasion, from these disturbances, to hover about with forty-two galleys, under the conduct of Hegesan'drides; and the Athenians, with thirty-six, under Timoch'ares, were forced to engage them, but lost part of their fleet, and the rest was dispersed: to add to their misfortunes, all Eubœ'a, except Ore'um,* revolted to the Peloponne'sians.

19. This failure of success gave the finishing blow to the power of the four hundred; the Athenians, without delay, deposed them, as the authors of all the calamities under which they groaned; Alcibi'ades was recalled by unanimous consent, and earnestly solicited to make all possible haste to the assistance of the city. 20. But judging that if he returned immediately to Athens, he should owe his recall to the compassion and favour of the people, he resolved to render his return glorious and triumphant, and to deserve it by some considerable exploit.

21. For this purpose, leaving Samos with a small number of ships, he cruised about the islands of Cos and Cnidos; and having learnt that Min'darus, the Spartan admiral, had sailed to the Hellespont,† with his whole fleet, and that the Athe'nians were in pursuit of him, he steered that way with the utmost expedition to support them, and arrived happily with his eighteen vessels at the time

* A principal town in that district.

† A narrow sea which separates Europe and Asia, and is now called the Dardanelles.

the fleets were engaged near Aby'dos, in a battle which lasted till night, without any advantage on either side. 22. His arrival gave new courage to the Spartans at first, who believed he was still their friend; but Alcibi'ades, hanging out the Athenian flag in the admiral's galley, immediately fell upon them, and put them to flight; and pursuing his blow, sunk many of their vessels, and made a great slaughter of their soldiers, who had leaped into the sea, to save themselves by swimming. The Athenians after having captured thirty of their galleys, and retaken those they had lost, erected a trophy.

23. Alcibi'ades, after this victory, went to visit Tissapher'nes, who was so far from receiving him as he expected, that he immediately caused him to be seized, and sent away to Sardis, telling him that he had orders from the king to make war upon the Athenians; but the truth is, he was afraid of being accused to his master by the Peloponne'sians, and thought, by this injustice, to purge himself from all former imputations. 24. Alcibi'ades, after thirty days, made his escape to Clazom'enæ, and soon after bore down upon the Peloponne'sian fleet, which rode at anchor before the port of Cy'zicus. With twenty of his best ships he broke through the enemy, pursued those who abandoned their vessels and fled to land, and made a great slaughter. The Athe'nians took the enemy's whole fleet, and made themselves masters of Cy'zicus, while Min'darus, the Lacedæmo'nian general, was found among the number of the slain.

25. Alcibi'ades well knew how to make use of the advantage he had gained, and, at the head of his victorious troops, took several cities which had revolted from the Athenians, among which were Chalce'don, Saiym'bria, and Byzan'tium. 26. Thus, flushed with success, he seemed to desire nothing more than to be once more seen by his countrymen, as his presence would be a triumph to his

friends and an insult to his enemies. He accordingly set sail for Athens. 27. Besides the ships covered with bucklers and spoils of all sorts, in the manner of trophies, a great number of vessels were also towed after him by way of triumph; he displayed likewise the ensigns and ornaments of those he had burnt, which were more than the others, the whole amounting to about two hundred ships.

28. It is said, that upon approaching the port, and reflecting on what had been done against him, he was struck with some apprehensions, and was afraid to quit his vessel, till he saw from the deck a great number of his friends and relations, who were come to the shore to receive him, and earnestly entreated him to land. 29. As soon as he was landed, the multitude, who came out to meet him, fixed their eyes upon him, thronged about him, saluted him with loud acclamations, and crowned him with garlands. 30. He received their congratulations with great satisfaction; he desired to be discharged from his former condemnation, and obtained from the priests an *absolution* from all their former *denunciations*.*

Questions for Examination.

1. What proposals were made by Alcibiades?
2. What inducements did he offer?
3. Who opposed his return?
4. Was this treacherous offer accepted?
5. What were the proceedings of the Athenians?
6. What was his first measure?
7. What was his next step?
8. How was this to be done?
9. What was done to amuse the people?
10. What was the event?

---

* The sweetness of his disposition, his complaisance to all degrees of people, and his applying the immense riches he brought to Athens to the exigences of the state, made the best of the Athenians ready to acknowledge that he deserved the honours which were paid him.

11. What coercive measures did the four hundred adopt?
12. How did they next proceed?
13. How did they exercise their power?
14. Did the army approve of their government?
15. Did Alcibiades adopt this measure?
16. What was the conduct of the army?
17. What were the consequences of the innovation?
18. What farther misfortunes attended the Athenians?
19. What consequences resulted from these failures?
20. Did he comply with the wishes of the Athenians?
21. What enterprises did he undertake?
22. What happened on his arrival?
23. Whither did Alcibiades repair after his victory?
24. What became of Alcibiades after this?
25. What farther enterprises did he undertake?
26. What was his principal wish?
27. What was the manner of his return?
28. Did he feel no apprehension on approaching Athens?
29. How was he received?
30. What was his conduct on the occasion?

SECT. VII.

3. Generalis'simo, *s.* the supreme commander in the field.
   Col'leagues, *s.* companions in office.
6. Subt'ilty, *s.* cunning, craft.
8. Duplic'ity, *s.* double dealing, insincerity.
16. Prob'ity, *s.* approved honesty, sincerity.
23. Incen'diaries, *s.* persons who inflame the minds of the public.
26. Precip'itate, *v.* to hasten.
   Respon'sible, *a.* answerable.
   Fla'grant, *a.* great, manifest.

---

1. YET, notwithstanding these triumphs, the real power of Athens was now no more; the strength of the state was gone; and even the passion for liberty was lost in the common degeneracy of the times. 2. Many of the meaner sort of people earnestly desired Alcibi'ades to take upon him the sovereign power, and to set himself above the reach of envy, by securing all authority in his own person. 3. But the great were neither so warm nor so injudicious in their

expressions of gratitude. They contented themselves with appointing him *generalissimo* of all their forces; they granted him whatever he demanded, and gave him for *colleagues* the generals most agreeable to him. 4. He set sail accordingly, with a hundred ships, and steered for the island of Andros,* that had revolted, where having defeated the inhabitants, he went thence to Sa'mos, intending to make that the seat of war. 5. In the mean time, the Lacedæmo'nians, alarmed at his success, made choice of a general every way qualified to make head against him. This was Lysan'der, who, though born of an illustrious family, had been inured to hardships from his earliest youth, and was strongly attached to the manners and discipline of his country. 6. He was brave, ambitious, and circumspect, but at the same time, cunning, crafty, and deceitful; and these latter qualities prevailed so much through his whole life, that it was usually said of him, that he cheated children with foul play, and men with oaths: and it is reported to have been a maxim of his, that when the lion's strength fails we must make use of the *subtilty* of the fox.

7. Lysan'der having brought his army to Eph'esus,† gave orders for assembling ships of burden from all parts, and erected a dock for the building of galleys; he made the ports free for merchants, and by encouraging trade of every kind, laid the foundation of that splendour and magnificence to which Eph'esus afterwards attained. 8. Meanwhile, receiving advice that Cyrus, the king of Persia's son, was arrived at Sardis, he went thither to pay him a visit, and at the same time to complain to him of the conduct of Tissapher'nes, whose *duplicity*, he said, had proved fatal to their common cause. 9. Cy'rus was sufficiently disposed to

* An island in the Ægean Sea.
† A city of Ionia, famous for a splendid temple of Diana.

listen to any complaints against Tissapher'nes, to whom he himself had a personal enmity; he therefore came readily into the views of Lysan'der, and at his request increased the pay of the seamen. 10. This last circumstance had a surprising effect: it almost instantly unmanned the galleys of the Athe'nians, and supplied the Lacedæmo'nian fleet with plenty of sailors, who, without inquiring into the justice of the cause on either side, went over to that party which gave the best pay.

11. Nor was this the only misfortune which the Athe'nians now met with: for Alcibi'ades being obliged to leave the fleet in order to raise the supplies, gave the command of it to Anti'ochus, with strict orders not to attack or engage the enemy in his absence. 12. But Anti'ochus, desirous of distinguishing himself by some great action before the return of Alcibi'ades, sailed directly for Eph'esus, and used every art to provoke the enemy to an engagement. 13. Lysan'der at first contented himself with sending out a few ships to repel his insults; but the Athenian galleys advancing to support their commander, other Lacedæmo'nian vessels likewise came on, till at last both fleets arrived, and the engagement became general. After a sharp struggle, Lysan'der obtained the victory, having killed Anti'ochus, and taken fifteen of the Athe'nian galleys. 14. It was in vain that Alcibi'ades soon after came up to the relief of his friends; it was in vain that he offered to renew the combat; Lysan'der was too wise to hazard the advantage he had gained by venturing on a second engagement.

15. This misfortune proved fatal to the reputation of Alcibi'ades, though indeed it was his own glory that ruined him; for the people, from his uninterrupted success, had conceived so high an opinion of his abilities, that they thought it impossible for him to fail in any thing he seriously undertook; they therefore now began to question his

integrity, and deprived him of the command of the fleet and army.*

16. About the same time, Callicrat'idas was appointed to succeed Lysan'der, whose year was expired. This man was equal to his predecessor in courage, and greatly superior in *probity* and justice, being as open and ingenuous as the other was cunning and crafty. 17. His first attempt was against Methym'na in Lesbos, which he took by storm. He then pursued Conon, who had succeeded Alcibi'ades, into the port of Mityle'ne with an hundred and seventy sail, took thirty of his ships, and besieged him in the town, from which he cut off all provisions. 18. He soon after took ten ships more out of twelve that were coming to the relief of Conon. Then hearing that the Athenians had fitted out their whole strength, consisting of an hundred and fifty sail, he left fifty of his ships under Eteoni'cus, to carry on the siege of Mityle'ne, and with an hundred and twenty more met the Athe'nians at Arginu'sæ, over against Lesbos.† 19. His pilot advising him to retreat because the enemy were superior in number, "Sparta," replied he, "will be never the worse inhabited though I should be slain." The fight accordingly was immediately begun, and was maintained for a long time with equal bravery on both sides, till at last the ship of Callicrat'idas, charging through the midst of the enemy, was sunk, and the rest fled. 20. The Peloponne'sians lost about seventy sail, and the Athe'nians twenty-five, with most of the men in them.

21. The Athe'nian admirals, instead of being rewarded for the victory they had gained, were severely punished for

* On delivering up the fleet to Conon, Alcibiades refused to return to Athens, but passed over into Thrace, and built a castle for his own security.

† Some writers say that the force of the Lacedæmonians was likewise an hundred and fifty ships, which is probable, if they added the thirty lately taken from the Athenians to their former force.

a supposed neglect of duty. They were accused of not having done their utmost to save their men who had been shipwrecked; and they were accordingly sent home in irons, to answer for their conduct. 22. They alleged in their defence, that they were pursuing the enemy; and that they gave orders about taking up the men to those whose business it more particularly was; particularly to The-ram'enes, who now appeared against them; but that their orders could not be executed, on account of a violent storm which happened at that time.* 23. This plea seemed so satisfactory that several stood up and offered to bail them; but in another assembly the popular *incendiaries* demanded justice, and so awed the judges, that Soc'rates was the only man who had courage enough to declare, that he would do nothing contrary to law, and accordingly refused to act. 24. After a long debate, eight of the ten were condemned, and six of them were put to death; among whom was Per'icles, the son of the great statesman of the same name. 25. He main'tained that they had failed in nothing of their duty, as they had given orders for the dead bodies being taken up; that if any one was guilty, it was Theram'enes himself, who being charged with these orders, had neglected to put them into execution; but that he accused nobody, and that the tempest which came on unexpectedly at the very instant, was a sufficient apology, and entirely freed the accused from all kind of guilt. 26. He demanded that a whole day should be allowed them to make their defence, a favour not denied to the most criminal, and that they should be tried separately. He represented, that they were not in the least obliged to *precipitate* a sentence in

* The Athenian admirals, before they sailed in pursuit of the enemy, left fifty galleys with Theramenes and Thrasybulus, expressly for the pious purpose of rescuing the dead bodies from the waves. Th the ingratitude and injustice of the Athenians seem as surprising as they were monstrous.

which the lives of the most illustrious citizens were concerned; that it was in some measure attacking the gods, to make them *responsible* for the winds and weather; that they could not, without the most *flagrant* ingratitude and injustice, inflict death upon the conquerors, to whom they ought rather to decree crowns and honours, or give up the defenders of their country to the rage of those who envied them; that if they did so, their unjust judgment would be followed by a sudden but vain repentance, which would leave behind it the sharpest remorse, and cover them with eternal infamy.

27. Among the number also was Diome'don, a person eminent for his valour and probity. As he was carrying to execution he demanded to be heard. 28. "Athenians," said he, "I wish the sentence you have passed upon us may not prove the misfortune of the republic; but I have one favour to ask of you in behalf of my colleagues and myself, which is, to acquit us before the gods of the vows we made to them for you and ourselves, as we are not in a condition to discharge them; for it is to their aid, invoked before the battle, we acknowledge, that we are indebted for the victory gained by us over the enemy." 29. There was not a good citizen that did not melt into tears at this discourse, so full of piety and religion, and behold with surprise the moderation of a person, who seeing himself unjustly condemned, did not express the least resentment, nor even utter a complaint against his judges, but was solely intent in favour of an ungrateful country, which had doomed them to perish, for an imputed fault which it was impossible for them to avoid.*

---

* The names of those who suffered were Diome'don, Thrasyl'lus, Calli'ades, Lys'ias, Aristoc'rates, and Per'icles.

Questions for Examination.

1. Did the late successes restore prosperity to Athens?
2. What was the wish of the common people?
3. What was the conduct of the higher ranks?
4. What was his first exploit?
5. What steps were taken to check his career?
6. What was the character of Lysander?
7. What were the first measures of Lysander?
8. What was his next proceeding?
9. Did Cyrus listen to these complaints?
10. What was the effect of this liberality?
11. Was this the only misfortune that befell them?
12. Were his orders obeyed?
13. What was the conduct of Lysander on the occasion?
14. Did Alcibiades repair this disaster?
15. What was the consequence of this misfortune?
16. Who was appointed to succeed Lysander?
17. What were his first exploits?
18. Did he follow up his successes?
19. What was the advice of his pilot, and his reply?
20. What was the event of the battle?
21. What was the recompense of the victorious admirals?
22. What was their defence?
23. Was their defence satisfactory?
24. What was the result?
25. What observations did he make?
26. What farther did he represent?
27. Who else was among the number?
28. Repeat his speech.
29. What was the effect of this speech?

SECT. VIII.

9. Rega'le, *v.* to refresh, to entertain.
15. Hu'manize, *v.* to render mild, gentle, and merciful.

1. THIS complication of injustice and ingratitude gave the finishing blow to the affairs of the Athenians; they struggled for awhile after the defeat at Syr'acuse, but from this time they rapidly declined, though seemingly in the arms of victory. 2. The enemy, after their defeat, had

once more recourse to Lysan'der, who had so often led them to conquest; in him they placed their chief confidence, and earnestly solicited his return. 3. The Lacedæmo'nians therefore, to gratify their allies, and yet to observe their laws, which forbade that honour being twice conferred on the same person, sent him with an inferior title, but with the power of admiral. 4. Thus appointed, Lysan'der sailed towards the Hel'lespont, and laid siege to Lam'psacus,* which he took by storm, and abandoned to the mercy of the soldiers. 5. The Athenians, who followed him close, upon the news of his success, steered forward toward Oles'tus, and thence sailing along the coast, halted over against the enemy at Æ'gos Pot'amos,† a place fatal to the Athe'nians.

6. The Hel'lespont is not above two thousand paces broad in that place. The two fleets seeing themselves so near each other, expected only to rest that day, and hoped to come to an engagement on the next. 7. But Lysan'der had another design in view. He commanded the seamen and pilots to go on board the galleys, and hold themselves in readiness, as if they were really to fight next morning. He likewise commanded the land army to be drawn up in battle array upon the coast, and to wait his orders in profound silence. 8. On the morrow, as soon as the sun was risen, the Athenians rowed towards them with their whole fleet, and offered them battle; which, however, Lysander did not think proper to accept, even though his ships were ranged in perfect order, with their heads towards the enemy. 9. The Athenians, ascribing this conduct to fear or cowardice, retired in the evening, and thinking they were in no danger, went ashore to amuse and *regale* themselves as if no enemy had been nigh. Of this last circumstance

* Now Lamsaki, a town of Asia Minor, to the north of Abydos.
† A town in the Thracian Chersone'sus.

Lysan'der was fully informed, by some galleys he sent out to observe their motions. 10. To throw them, therefore, into still greater security, and to put them more off their guard, he allowed the three following days to pass in the same manner, during each of which the Athenians came regularly up and offered him battle, which he as regularly persisted to decline.

11. In the mean time Alcibi'ades, who since his disgrace had lived in Thrace, and was much better acquainted with the character of the Lacedæmo'nians, and particularly with that of Lysan'der, than the present Athenian generals, came and warned them of their danger: he even offered, with a body of Thracian troops, to attack the enemy by land, and thus force them to a battle. 12. But the Athenian generals, jealous of their honour, and that if the event proved successful, Alcibi'ades would enjoy all the glory, and if otherwise, the whole blame would fall upon them, not only refused his assistance, but even rejected his salutary advice.* 13. The consequence was, that on the evening of the fifth day, when they had retired as usual, and their men were all gone on shore, and dispersed up and down the country, Lysan'der came suddenly upon them with his whole force, and attacking them in this unprepared and defenceless condition, easily made a capture of their whole fleet, except nine galleys (including the sacred ship), with which Co'non contrived to escape to Cy'prus, where he took refuge with Evag'oras. 14. This was one of the most masterly strokes of generalship that ever was performed in ancient, or perhaps even in modern times; for by it Lysan'der, in the space of an hour, put an end to a

* The manner in which his advice and assistance were rejected was insulting in the extreme. They told him that they wondered at his assurance, who was an exile and a vagabond, to come and give laws to them, threatening, if he came any more, to seize him and send him to Athens.

war that had already lasted twenty-seven years, and but for him would probably have lasted much longer.

15. The number of prisoners amounted to three thousand, and the fate of these is a shocking proof of the barbarous manners of the age; for it cannot be denied, that with all their attainments in eloquence, poetry, and the other arts that depend upon the imagination, the Greeks and Romans were greatly inferior to the moderns, not merely in their knowledge of nature, but in civility, politeness, and in every thing that tends to *humanize* the mind of man. 16. These unhappy men were instantly put to death, though this was said to be only by way of retaliation; for that the Athenians had caused to be thrown down a precipice all the men that were taken in two Lacedæmo'nian galleys, and had likewise made a decree for cutting off the thumb of the right hand of all the prisoners of war, in order to disable them from handling the pike, and that they might be fit only to serve at the oar. 17. Philoc'les, the chief author both of this barbarous act and this severe decree, was now called upon to show what he could urge in his defence, when he haughtily replied—"Accuse not people of crimes who have no judges, but as you are victors, use your right, and do by us as we had done by you if we had conquered." The only person who was saved out of the whole number was Adiaman'tus, who had opposed the decree.

18. The Athenians were no sooner informed of the entire defeat of their army, than they were overwhelmed with consternation. They already thought they saw Lysan'der at their gates: nor was it long before he came there. 19. But before he did so he commanded all the Athenians that were scattered up and down in different parts of Greece, to take shelter in Athens on pain of death. This he did with a design so to crowd the city that he might be able soon to reduce it by famine. 20. His

scheme succeeded; for Agis and Pausa'nias, the two kings of Sparta, having besieged it by land, and Lysan'der himself blocking it up by sea, the wretched Athenians, after undergoing the most intolerable hardships, were driven to such extremity, that they sent deputies to Agis, with offers of abandoning all their possessions, their city and port only excepted. 21. The haughty Lacedæmo'nians referred the deputies to the state itself; and when these suppliants made known their commission to the Eph'ori, they were ordered to depart, and come again with other proposals, if they expected peace.

22. At length Theram'enes, an Athenian, undertook to manage the treaty with Lysan'der; and after a conference which lasted three months, he received full powers to treat at Lacedæ'mon. 23. When he, attended by nine others, arrived before the Eph'ori, some of the confederates represented the necessity of destroying Athens entirely, without listening to any further proposals. 24. But the Lacedæmo'nians would not consent to the destruction of a city which had preserved the general independence of Greece in the most critical juncture: they therefore agreed to a peace upon these conditions: that the long walls and fortifications of the Piræ'us should be demolished; that they should deliver up all their ships but twelve; that they should restore their exiles; that they should make a league offensive and defensive with the Lacedæmo'nians, and serve them in all their expeditions, both by sea and land.

25. Theram'enes being returned with the articles to Athens, was asked why he acted in a manner so contrary to the intentions of Themis'tocles, and gave those walls into the hands of the Lacedæmo'nians which he built in defiance of them? 26. "I have my eye," said he, "upon Themistocles' design; he raised those walls for the preservation of the city, and I for the very same reason would

have them destroyed; for if walls only secure a city, Sparta, which has none, is in a very bad condition."

27. Such an answer would not have satisfied the Athenians at any other time; but being now reduced to the last extremity, it did not admit of a long debate whether they should accept the treaty. 28. At last Lysan'der, coming to the Piræ'us, demolished the walls with great solemnity, and all the insulting triumphs of music.* Thus was a period put to the famous Peloponne'sian war, the longest, the most expensive, and the most bloody, in which Greece had ever been engaged.

Questions for Examination.

1. What was the situation of the Athenians after their defeat at Syracuse?
2. To whom did the enemy have recourse?
3. Was Lysander again appointed?
4. What was his first enterprise?
5. How did the Athenians act on the occasion?
6. Were the hostile fleets near each other?
7. Were their hopes fulfilled?
8. What happened on the morrow?
9. To what was this conduct ascribed by the Athenians?
10. What farther steps did Lysander take?
11. By whom were the Athenian troops warned of their danger?
12. How were his offers received?
13. What was the consequence?
14. Was this a masterly manœuvre?
15. What was the number of prisoners, and of what was their treatment a proof?
16. What was their fate?
17. How did the author of these cruelties behave in adversity?
18. How did the Athenians receive the news of this calamity?
19. What previous measures did he adopt?
20. Was his scheme successful?
21. Were their offers accepted?

---

* This mortifying occurrence took place on the very day of the year on which the Athenians beat the Persians at Salamis.

22. Who undertook to manage the treaty?
23. What measures were represented as necessary?
24. Did the Lacedæmonians adopt this harsh expedient?
25. How were these terms received?
26. What was Theramenes' answer?
27. Was this answer satisfactory?
28. Was it executed?

CHAP. X.

From the Demolition of the Athenian Power to the Death of Socrates.

SECT. I.

2. Oppro'brious, *a.* reproachful, disgraceful, causing infamy.
3. Compi'ling, *part.* drawing up, collecting from various sources.
7. Thwart, *v.* to defeat, to cross, or prevent.
11. Versatil'ity, *s.* variable, easily applied to a new thing.
15. Subvert', *v.* to overturn.
18. Col'league, *s.* companion in office.
    Confisca'tion, *s.* forfeitures.
19. Contrave'ned, *v.* opposed.
    Or'dinance, *s.* law, rule.
22. Fron'tiers, *s.* borders, confines.
26. Ex'iled, *a.* banished.
28. Reinsta'ted, *part.* put again in possession.
30. Am'nesty, *s.* an act of general pardon.

---

1. Though the Lacedæmonians would not consent to the entire destruction of Athens, as they would not be guilty, they said, of putting out one of the eyes of Greece, yet they not only reduced it to the lowest condition in point of political consequence, but even altered the form of its government; for they compelled the people to abolish the democracy, and submit to the government of thirty men, who were commonly known by the name of the thirty tyrants. 2. The Greeks, indeed, were sufficiently disposed to give that name to men of virtuous characters; but these rulers of Athens, who were the mere creatures of

Lysan'der, appear to have deserved, in every respect, the most *opprobrious* appellation. 3. Instead of *compiling* and publishing a more perfect body of laws, which was the pretence for their being chosen, they began to exercise a power of life and death; and though they appointed a senate, and other magistrates, they made no farther use of them than to confirm their own authority and see their commands executed. 4. At first, it is true, they proceeded with some caution, and condemned only the most profligate sort of citizens, viz. such as lived by informing and giving evidence against their neighbours. 5. But this was only to blind the eyes of the populace; their real design was to make themselves absolute: and as they well knew that this could not be done without a foreign power, they next contrived to have a guard sent from Sparta. This guard was commanded by one Callib'ius, whom they soon won over to their designs; and from this time forward they proceeded to act without control, filling the city with the blood of those who, on account of their riches, interests, or good qualities, were most likely to oppose them.*

6. One of their first acts of cruelty was to procure the death of Alcibi'ades, who had taken refuge in the dominions of Persia. 7. This man, though driven from his country, did not cease to interest himself in its welfare, and the tyrants dreading that, by his popularity at Athens, where he was still much beloved, he would *thwart* all their schemes, entreated the Lacedæmo'nians to rid them of so formidable an opponent. 8. This request the Lacedæmo'nians had the meanness to comply with, and accordingly wrote to Pharnaba'zus, the Persian governor, for that purpose; and he, in his turn, was no less base and unprin-

* To such an extent was their thirst for blood carried, that they are said to have put more people to death in eight months of peace than the enemies had done in a war of thirty years.

cipled, for without having received any personal injury from Alcibi'ades, he readily promised to take him out of the way. 9. The manner of this great man's death did not disgrace the high character for courage he had maintained during life. The assassins sent against him were afraid to attack him openly: they therefore surrounded the house in which he was, and set it on fire. Alcibi'ades forced his way through the flames, sword in hand, and drove the barbarians before him, not one of whom had the courage to oppose him; but all of them discharging their darts and javelins upon him from a distance, he at last fell covered with wounds, and expired. 10. Timan'dra, his mistress, took up his body, and having covered and adorned it with the finest robes she had, she made as magnificent a funeral for it as her present circumstances would allow.* 11. To what we have already said of Alcibi'ades, it may not be improper to add, that his great popularity, wherever he resided, was principally owing to the extreme *versatility* of his genius, and the surprising facility with which he accommodated himself to the manners and customs of different people; for in this respect no man ever exceeded, or perhaps even equalled him. 12. Plutarch says, that at Sparta he was hardy, frugal, and reserved; in Io'nia, luxurious, indolent, and gay; and when transacting affairs with the king of Persia's lieutenants, he surpassed even these men themselves in pomp and magnificence.

13. The tyrants, though eased of their apprehensions from this quarter, began to dread an opposition from another, that is, from the general body of the people, whom

---

* The death of Alcibiades is differently related by Diodorus: he says that Alcibiades, having discovered the treasonable designs of Cyrus, informed Pharnabazus thereof, and desired that he might carry the intelligence to Artaxerxes; but Pharnabazus, envying him that honour, sent a confidant of his own to court, and took all the merit of discovery to himself. Alcibiades however, persisting in his wish to wait on the king, Pharnabazus hired persons to murder him.

they well knew to be dissatisfied with their conduct: they therefore invested three thousand citizens with some part of their power, and by their assistance kept the rest in awe. 14. Encouraged by such an accession of strength, they soon proceeded to still greater extremities than any they had hitherto ventured on; they agreed to single out every one his man, to put him to death, and seize his estate for the maintenance of their guard.

15. Theram'enes, one of their number, was struck with horror at their proceedings: Crit'ias, therefore, the principal author of this detestable resolution, thought it necessary to take him out of the way, and he accordingly accused him to the senate of endeavouring to *subvert* the government. 16. Sentence of death was immediately passed upon him, and he was obliged to drink the juice of hemlock, the usual mode of execution at that time in Athens.* 17. Soc'rates, whose disciple he had been, was the only person of the senate who ventured to appear in his defence; he made an attempt to rescue him out of the hands of the officer of justice, and, after his execution, went about as it were in defiance of the thirty, exhorting and animating the senators and citizens against them.

18. The tyrants thus freed from the opposition of a *colleague* whose presence was a continual reproach to them, set no longer any bounds to their cruelty and rapacity. Nothing was now heard of but imprisonments, *confiscations*, and murders; every one trembled for himself or his friends, and amidst the general consternation which had seized the citizens on account of their personal danger, all hope seems to have been lost of recovering public liberty.

* So able was the defence made by Theramenes, that the senate would undoubtedly have acquitted him had not Critias privately introduced armed men into that assembly; who, discovering from time to time the points of their daggers to the eyes of the judges, so intimidated them, that they passed the iniquitous sentence recorded in the text. The fate of Theramenes seems, however, a just retaliation for the share he had in the death of the Athenian commanders.

19. The Lacedæmo'nians, not content with supporting the thirty tyrants in the exercise of their cruelty, were unwilling to let any of the Athenians escape from their hands. They published an edict to prohibit the cities of Greece from giving them refuge, decreed that such of them as fled should be delivered up to the thirty, and condemned all those who *contravened* this edict to pay a fine of five talents. 20. Two cities only, Mega'ra* and Thebes,† rejected with disdain so unjust an *ordinance*. The latter went still farther, and published a decree, that every house and city of Bœo'tia should be open and free for any Athenian that desired protection; and that whoever did not assist a fugitive Athenian who was seized, should be fined a talent. 21. Thrasyb'ulus, a man of an admirable character, who had long deplored the miseries of his country, was now the first to relieve it. At Thebes he held a consultation with his fellow-citizens, and the result was, that some attempt, with whatever danger it might be attended, should certainly be made for restoring the public liberty. 22. Accordingly, with a party of thirty men only, as Ne'pos says, but as Xen'ophon more probably relates, of nearly seventy, he seized upon Phy'le, a strong castle on the *frontiers* of At'tica. 23. This enterprise alarmed the tyrants, who immediately marched out of Athens with their three thousand followers, and their Spartan guard, and attempted the recovery of the place, but were repulsed with loss. 24. Finding they could not carry it by a sudden assault, they resolved upon a siege; but not being sufficiently provided for that purpose, and a great snow falling in the night, they were forced to retire the next day into the city, leaving only part of their guard to prevent any further incursions into the country.

---

* A city of Achaia, and capital of Megaris.
† The capital of Bœotia.

25. Encouraged by this success, Thrasyb'ulus no longer kept upon the defensive, but marching out of Phy'le by night, at the head of a thousand men, made himself master of Piræ'us. The thirty flew thither with their troops, and a battle ensued; but as the soldiers on one side fought with spirit and ardour for their liberty, and on the other, with indolence and neglect for the power of their oppressors, the victory was not long doubtful, but followed the better cause: the tyrants were overthrown; Crit'ias was killed upon the spot; and, as the rest of the army were taking to flight, Thrasyb'ulus cried out, "Wherefore do "you fly from me as from a victor, rather than assist me "as the avenger of your liberty? We are not enemies, but "fellow-citizens; neither have we declared war against "the city, but against the thirty tyrants." 26. He entreated them to remember, that they had the same origin, country, laws, and religion; he exhorted them to pity their *exiled* brethren, to restore them to their country, and resume their liberty themselves. 27. This discourse had the desired effect. The army, upon their return to Athens, expelled the thirty, and substituted ten persons to govern in their room, whose conduct, however, proved no better than that of their predecessors.

28. Though the government was thus altered, and the thirty deprived of their power, they still had hopes of being *reinstated* in their former authority, and sent deputies to Sparta to demand aid. 29. Lysan'der was for granting it to them; but Pausa'nias, who then reigned in Sparta, moved with compassion at the deplorable condition of the Athenians, favoured them in private, and obtained a peace for them:* it was sealed with the blood of the tyrants,

* Pausanias, it is probable, was more actuated by envy of Lysander than by compassion for the Athenians, in his opposition to the plans of that general. Whatever might be his motive, however, Athens owed to him that she was not annexed to the dominions of Sparta.

who, having taken arms to restore themselves to power, were put to the sword, and Athens left in full possession of its liberty. 30. Thrasyb'ulus then proposed an *amnesty*, by which the citizens engaged upon oath that all past actions should be buried in oblivion. The government was re-established upon its ancient footing, the laws recovered their former vigour, the magistrates were elected with the usual ceremonies, and democracy was once more restored to this unfortunate people.

Questions for Examination.

1. To what situation did the Lacedæmonians reduce Athens?
2. What was the character of the rulers of Athens?
3. Did they fulfil the intention of their election?
4. Did they commence at once their career of blood?
5. What was their motive for this caution? and how did they confirm their power?
6. What was one of their first acts of cruelty?
7. What occasioned their enmity towards Alcibiades?
8. Were the Lacedæmonians base enough to comply?
9. What was the manner of his death?
10. What became of his corpse?
11. To what was his popularity principally owing?
12. What is Plutarch's account?
13. Did the tyrants consider themselves secure by his death?
14. What were the consequences of this measure?
15. Were all the tyrants equally unfeeling?
16. What was the fate of Theramenes?
17. Did he meet with any advocates in the senate?
18. What was the conduct of the tyrants after this?
19. Did the Lacedæmonians encourage this tyrannical conduct?
20. Was this edict implicitly obeyed?
21. Who first conceived the idea of relieving Athens from this cruel bondage?
22. What was his first enterprise?
23. What was the consequence of this step?
24. Did they relinquish the attempt?
25. What farther steps did Thrasybulus take?
26. What arguments did he use on the occasion?
27. What was the effect of these arguments?
28. Did the thirty quietly give up their power?
29. Was their request granted?
30. What were the consequences of these measures?

SECT. II.

9. Augmenta'tion, *s.* increase.
10. Da'ric, *s.* (if the Stata Daricus,) 1*l.* 12*s.* 3½*d.*
Ingra'tiate, *v.* to put in favour.
13. Assa'iled, *a.* attacked.
Note—Imbecil'ity, *s.* weakness of mind.

---

1. FROM Europe we must now pass into Asia, which was the scene of the next great action in which the Greeks were concerned. 2. This was no other than the famous expedition of Cy'rus, the younger son of Dari'us No'thus, late king of Persia, who had long entertained hopes of being one day able to dethrone his elder brother, Artaxerx'es. 3. He had, indeed, made several attempts for this purpose already, and had as often been pardoned by his brother, at the earnest entreaty of their mother Parysa'tis. Artaxerx'es carried his generosity to a still greater, and even to an imprudent length; for he bestowed upon Cyrus the absolute command of all those provinces that had been left him by the will of his father. 4. Cyrus no sooner found himself in this exalted situation than he began to use every art for the accomplishment of his ambitious project; and with this view he engaged in his service a body of thirteen thousand Greeks, under the command of Clear'chus, an able Lacedæmonian officer, who had been banished his native country, and for some time resided at the court of Cyrus.* These were joined by a great number of Persians

* As it may seem extraordinary that Artaxerxes should be acquainted with all these preparations of his brother, and not suspect their design, it may be necessary to mention that they were professedly intended against Tissaphernes, satrap of Lydia, against whom Cyrus pretended to have cause of complaint. This flimsy pretence would not have deceived a prince of an active and penetrating mind; but Artaxerxes, though generous and humane, was weak, indolent, and credulous. Nor was Cyrus without his friends at the court of Persia, who, while they sedulously endeavoured to prevent the truth from reaching the ears of the king, spared no pains to prepare the public

from the provinces which Cyrus himself commanded, as well as from those under the government of Tissapher'nes, where several cities had revolted in his favour. 5. The common Grecians, however, were entire strangers to the purpose for which they were enlisted, nor was any one let into Cyrus's design but Clear'chus himself. 6. When the troops, therefore, began their march, and had advanced as far as Tar'sus,* the Greeks refused to proceed any farther, rightly suspecting that they were intended against the king, and loudly exclaiming that they had not entered into the service upon that condition. 7. Clear'chus had need of all his dexterity and address to stifle this commotion in its birth. At first he made use of authority and force; but finding these had little effect, he desisted from an open opposition to the sentiments of the soldiers: he even affected to enter into their views, and to support them with his approbation and credit. 8. By this artful evasion he appeased the tumult, and made the men easy for the present; and they chose him and some others for their deputies. 9. Cyrus, whom he had secretly apprized of every thing, assured them that he was going to attack Abroc'omas, his enemy, at twelve days march from thence, upon the Euphra'tes.† When this answer was reported to them, though they plainly saw against whom they were going, they resolved to proceed, and only demanded an *augmentation* of their pay. 10. Cyrus, instead of one *daric* a month to each soldier, promised to give them one and a half. And the more to *ingratiate* himself, when he was told that two officers had deserted from the army, and was

mind for the revolution they meditated, by hinting the *imbecility* and indolence of the king, and the advantages that would be derived from being governed by a monarch of abilities, valour, and activity, and at the same time magnificent and generous.

* Now Taras'so, a city of Cili"cia.

† A celebrated river of Mesopota'mia, which rises in mount Taurus in Arme'nia, and falls into the Persian Gulf.

advised to pursue and put them to death, he publicly declared, that it should never be said he had detained any person in his service against his will; he therefore ordered their wives and children, who had been left as hostages in his army, to be sent after them. 11. A conduct so wise, and apparently generous, had a surprising effect in gaining the affections of the soldiers, and made even those his firm adherents who before were averse to his cause.

12. As Cyrus advanced by long marches, he received intelligence from all quarters, that the king did not intend to come to a battle with him directly, but had resolved to wait in the interior parts of Persia till all his forces were assembled; and that, to stop his progress, he had ordered an entrenchment to be thrown up on the plains of Babylon, with a ditch of five fathoms broad, and three deep, extending the length of twelve parasangs, or leagues, from the Euphra'tes to the wall of Me'dia. 13. Between the Euphra'tes and the ditch, a way had been left of twenty feet in breadth, by which Cyrus passed with his whole army, having reviewed it the day before. The king had neglected to dispute this pass with him, and suffered him to continue his march towards Babylon.

14. Cyrus having now advanced far into the country, and expecting to engage every moment, took care to proceed in order of battle, giving the command of the right wing of the Greeks to Clear'chus, and that of the left to Me'non. 15. At length he discovered his brother's army, amounting to nine hundred thousand men, besides a select body of six thousand horse, approaching and preparing to attack him, his own forces not amounting to more than a hundred and thirteen thousand.

16. The place where the battle was fought was called Cunax'a, about twenty-five leagues from Babylon. 17. Cyrus getting on horseback, with his javelin in his hand, commanded the troops to stand to their arms, and proceed in

order of battle. The enemy, in the mean time, who were headed by Artaxerx'es in person, advanced slowly and in good order. 18. This sight extremely surprised the Greeks, who expected to have found nothing but tumult and confusion in so great a multitude, and to have seen them rushing on with strange and hideous outcries.

19. The armies were not distant above four or five hundred paces, when the Greeks began to sing the hymn of battle, and to advance softly at first, and in silence. When, however, they came near the enemy, they set up great cries, striking their darts upon their shields to frighten the horse; and then moving altogether, they sprung forward upon the barbarians with all their force, who did not wait their charge, but took to their heels, and fled universally, except Tissapher'nes, who stood his ground with a small part of his troops.

20. Cyrus saw with pleasure the enemy routed by the Greeks, and was proclaimed king by those around him; but he did not give himself up to vain joy, nor as yet reckoned himself sure of the victory. He perceived that Artaxerx'es was wheeling his right wing to attack him in flank, and marched directly against him with six hundred horse. 21. Discovering his brother, he cried out, with eyes sparkling with rage, I see him! and spurred against him, followed only by his principal officers; for his troops had unfortunately quitted their ranks, to pursue the fugitives. 22. The battle then became, in some measure, a single combat between Artaxerx'es and Cyrus; and the two brothers were seen transported with rage and fury, endeavouring to plunge their swords into each other's hearts, to assure themselves of the throne by the death of their rival.

23. Cyrus having forced his way through those who were drawn up before his brother, assailed him and killed his horse: he immediately rose, and was remounted upon another, when Cyrus attacked him again, gave him

second wound, and was preparing to give him a third, in hopes that it would prove his last. 24. The king, like a lion wounded by the huntsman, was only more furious from the smart, and sprung forward, impetuously pushing his horse against Cyrus, who running headlong, and without regard to his person, threw himself into the midst of a flight of darts aimed at him from all sides, and received a wound from the king's javelin, at the same time that all the rest discharged upon him. 25. Cyrus fell dead; some say by the wound given him by the king; others affirm, that he was killed by a Ca'rian soldier, to whom, as a reward, Artaxerx'es granted the privilege of bearing a golden cock on the point of his spear at the head of the army. 26. The principal officers of his court, resolving not to survive so good a master, were all killed around him: a certain proof, says Xen'ophon, that he well knew how to choose his friends, and that he was truly beloved by them. Ariæ'us, however, who ought to have been the firmest of all his adherents, fled with his right wing, as soon as he heard of his death.

27. Artaxerx'es, after having caused the head and right hand of his brother to be cut off, pursued the enemy into their camp; but Ariæ'us had not stopped there, but having passed through it, continued his retreat to the place where the army had encamped the day before, which was about four leagues distant.

28. Tissapher'nes, after the defeat of the greatest part of his left wing by the Greeks, led on the rest against them, and by the side of the river, passed through the light armed infantry of the Greeks, who opened to give him a passage, and made their discharges upon him as he passed, without losing a man. They were commanded by Epis'thenes of Amphip'olis, who was esteemed an able captain. 29. Tissapher'nes kept on without returning to the charge, because he perceived he was too weak, and went forward

to Cyrus's camp, where he found the king, who was plun-dering it, but had not been able to force the quarter de-fended by the Greeks, who saved their baggage.

30. The Greeks on their side, and Artaxerx'es on his, who did not know what had passed elsewhere, believed each of them that they had gained the victory: the first because they had put the enemy to flight, and pursued them; and the king, because he had killed his brother, beat the troops he had fought, and plundered their camp. 31. The matter, however, was soon cleared up on both sides. Tissapher'nes, upon his arrival at the camp, in-formed the king, that the Greeks had defeated his left wing, and pursued it to a great distance; and the Greeks on their side, learned, that the king, in pursuing Cyrus's left, had penetrated into the camp. 32. Upon this advice the king rallied his troops, and marched in quest of the enemy, and Clear'chus, being returned from pursuing the Persians, advanced to oppose him.

33. The two armies were very soon near each other, when, after several movements on both sides, in order to gain the advantage of the ground, they at last came to battle, and the Greeks routed the barbarians with the same facility as before. They even pursued them to a hill at a considerable distance, where the enemy ventured to halt, and were preparing to attack them a second time, when the Persians, dreading another overthrow, betook them-selves again to flight in the utmost disorder.

Questions for Examination.

1. What country was the scene of the next great action in which the Greeks were concerned?
2. What was the occasion of this action?
3. Was it his first attempt?
4. What was the conduct of Cyrus after his elevation?

5. Were the Greeks acquainted with their destination?
6. What was the consequence of this concealment?
7. How was this commotion appeased?
8. Was this artifice successful?
9. Was this account satisfactory?
10. Was this demand complied with?
11. What was the consequence of these measures?
12. What intelligence did Cyrus receive?
13. Was Cyrus retarded by this entrenchment?
14. What precautions did Cyrus take?
15. What was the relative strength of the armies?
16. Where was the battle fought?
17. What preparations were made for the engagement?
18. Did the Greeks expect this regularity?
19. How did the battle commence?
20. Was Cyrus elated with this partial success?
21. What was his conduct on perceiving his brother?
22. What followed on this?
23. How did the combat commence?
24. How did Artaxerxes act on the occasion?
25. Were these wounds fatal?
26. What became of his attendants?
27. Did Artaxerxes follow up this success?
28. What was the conduct of Tissaphernes?
29. Did Tissaphernes return to the charge?
30. Who claimed the victory?
31. How was this determined?
32. What was the consequence of this intelligence?
33. What was the event of these manœuvres?

SECT. III.

17. Sa'trap, *s.* the governor of a province in Persia.
Dupli'city, *s.* craft, double dealing.
19. Mas'sacre, *s.* slaughter, murder.
Inim'ical, *a.* hostile, at enmity.
28. Invin'cible, *a.* unconquerable.
Per'jury, *s.* false swearing.

---

1. As it was almost night, the Greeks laid down their arms to rest themselves, much surprised that neither Cyrus, nor any from him, appeared; and imagining, that he was either engaged in the pursuit of the enemy, or was making

himself master of some important place, (for they were still ignorant of his death, and the defeat of the left wing of the army,) they determined to return to their camp, where they found the greatest part of the baggage taken, with all the provisions, and four hundred waggons laden with corn and wine, which Cyrus had expressly caused to be carried along with the army for the Greeks, in case of any pressing necessity. 2. They passed the night in the camp, the greatest part of them without any refreshment, concluding that Cyrus was alive and victorious. 3. But when they heard of his death, they sent to Ariæ'us, as conqueror and commander in chief, to offer him the Persian crown. 4. Meanwhile the king also considering himself as conqueror, sent to them to surrender their arms, and implore his mercy; representing to them at the same time, that as they were in the heart of his dominions, surrounded with vast rivers and hostile nations, it would be impossible for them to escape his vengeance, and therefore they had no other choice but to submit to the present necessity.

5. Upon debating among themselves what answer they should return, Prox'enus desired to know of the heralds upon what terms the king demanded their arms: if as a conqueror, it was in his power to take them; if upon any other footing, what would he give them in return? He was seconded by Xen'ophon, who said, that they had nothing left but their arms and their liberty, and that they could not preserve the one without the other. Clear'chus observed to the same effect, that if the king was disposed to be their friend, they should be better able to serve him with their arms than without; if their enemy, they should have need of them for their defence. 6. Some, indeed, spoke a milder language; that as they had served Cyrus faithfully, they would also serve Artaxerx'es, if he would employ them; and provided he would, at the same time, put them in possession of Egypt. 7. At last it was agreed

that they should remain in their present situation, without either advancing or retreating; and that if they did either, it should be looked upon as a declaration of war; so that the treaty seems to have been managed in such a manner as to avoid giving a direct answer, merely to amuse the king and gain time.

8. While this affair was in agitation, they received Ariæ'us's answer, that there were too many great men in Persia to let him quietly possess the throne, for which reason he intended to set out early the next morning on his return to Greece; and that, if they had a mind to accompany him, they must join him that night in his camp; which they accordingly all did, except Milthocy'tus, a Thracian, who went over with a party of three hundred men and forty horse to the king. The rest, in conjunction with Ariæ'us's forces, decamped by break of day, and continued their march until sun-set, when they discovered from the neighbouring villages, that the king was in pursuit of them.

9. Clear'chus, who had the command of the Greeks, ordered his men to halt, and prepared for an engagement. 10. The king of Persia, intimidated by so resolute a conduct, sent heralds, not to demand their surrender, but to propose terms of accommodation. 11. When Clear'chus was informed of their arrival, he ordered his attendants to bid them wait, and to tell them that he was not yet at leisure to hear them. He purposely put on an air of haughtiness and grandeur to denote his intrepidity, and, at the same time, to show the fine appearance and good condition of his troops. 12. When he advanced with the most showy of his officers, expressly chosen for the purpose, and had heard what the heralds had to say, he made answer, that they must begin with giving battle, because, his men being in want of provisions, they had no time to lose. 13. The heralds having carried back this message

to their master, returned immediately; which showed that the king, or whoever spoke in his name, was not far off. They said they had orders to conduct them to villages where they would find plenty of provisions, and conducted them thither accordingly.

14. After three days' stay, Tissapher'nes arrived, and insinuated to them the good offices he had done them with his master,* demanding at the same time why they had taken up arms against him. 15. Clear'chus vindicated himself and his men by alleging, that they were engaged in the expedition without knowing the enemy against whom they were to fight; that they were free from all engagements, and would commit no act of hostility against the Persian king, if he would allow them to return quietly. 16. Tissapher'nes assured them that they should meet with no obstruction: on the contrary, that they should be supplied with all kinds of provisions on their march; and, the more effectually to ensure their safety, that he himself would accompany them on the way. 17. But this *satrap's duplicity* was equal to his cruelty. For the barbarian army always encamping at about a league's distance from the Grecians left some room for suspicion; and when they were arrived on the banks of the river Zab'atus,† Tissaphernes pretended that some of Clear'chus's principal officers had endeavoured to sow jealousies between the two armies; and that if he would bring them to his tent the next day, he would point out the persons he had reason to suspect. 18. Clear'chus was weak enough to agree to this proposal: and accordingly he, together with Me'non, Prox'enus, A'gis, and

* Under pretence of a particular esteem for the Greeks, he assured them that he had with difficulty obtained from the Persian king the singular favour of being their conductor into Greece. This favour, however, the Greeks, well aware of the real enmity that lurked under this pretended friendship, could very readily have dispensed with, though they were obliged to dissemble in their turn.

† A river of Media, falling into the Tigris.

Soc'rates, went to the Persian general's tent, with twenty inferior officers, and a guard of two hundred soldiers, where they had no sooner arrived, than, on a signal given, they were instantly seized, their attendants put to the sword, and themselves, after being sent bound to the king, were beheaded in his presence.

19. The consternation of the Greeks, upon being informed of this *massacre* of their generals, may be more easily conceived than described.* 20. They were now nearly two thousand miles from home, surrounded with great rivers, extensive forests, and *inimical* nations, without any supplies of provisions. 21. In this forlorn condition they were almost overwhelmed with despair, and could think of taking neither refreshment nor repose: but they recovered some faint hopes, when they began to reflect upon the abilities of Xen'ophon, a young Athenian, who had accompanied Prox'enus into Asia, and had hitherto served as a volunteer in the army. 22. This was that Xen'ophon, afterwards so famous as an historian; and his conduct seemed equal to his eloquence, in which he surpassed all the rest of mankind. 23. This young soldier went to some of the Greek officers in the middle of the night, and represented to them that they had no time to lose; that it was of the last importance to prevent the bad designs of the enemy; that, however small their number, they would render themselves formidable, if they behaved with boldness and resolution; that valour, and not multitudes, determines the event of battles; and that it was necessary, above all things, to nominate generals immediately, because an army without commanders is like a

* The Greeks, from the camp, could easily discern some extraordinary commotion in that of the Persians, but knew not what occasioned it, till an Arcadian soldier, who had been wounded in the belly, came, bearing his bowels in his hand, and acquainted them with all that had passed.

body without a soul. 24. A council was immediatel held, at which a hundred officers were present; Xen'o phon being desired to speak, explained at large the reaso he had at first but slightly touched upon; and, by hi advice, commanders were appointed. 25. They wer Tima'sion for Clear'chus, Xan'thicles for Soc'rat Clea'nor for A'gis, Phile'sius for Me'non, and Xen'oph for Prox'enus.

26. Before break of day they assembled the army. T generals made speeches to animate the men, and Xen'oph among the rest. 27. "Fellow-soldiers," said he, "t loss of so many brave men by vile treachery, and the bei abandoned by our friends, is very deplorable; but we m not sink under our misfortunes; and if we cannot conqu let us resolve rather to perish gloriously than fall into t hands of barbarians, who would inflict upon us the great miseries: let us call to mind the glorious battles of Pl tæ'a, Thermop'ylæ, Sal'amis, and many others, wher our ancestors, though with a small number, have foug and defeated the innumerable armies of the Persians, a thereby rendered the name alone of Greeks for ever form dable. 28. It is to their *invincible* valour we owe t honour we possess, of acknowledging no masters up earth but the gods, nor any happiness but what cons with liberty. Those gods, the avengers of *perjury*, witnesses of the enemy's treason, will be favourable to and as they are offended by the violation of treaties, take pleasure in humbling the proud and exalting the h ble, they will also follow us to battle, and combat for For the rest, fellow-soldiers, we have no refuge but victory, which must be our hope, and will make us am amends for whatever it costs us to attain it. 29. A should think, if it were your opinion, that for the mak a more ready and less difficult retreat, it would be pr to rid ourselves of all the useless baggage, and to k

only what is absolutely necessary in our march.* 30. All the soldiers instantly lifted up their hands, to signify their approbation of what had been said, and without loss of time set fire to their tents and baggage; such of them as had too much equipage gave it to others who had too little, and destroyed the rest.

Questions for Examination.

1. What were the subsequent movements of the Greeks?
2. Were they acquainted with the death of Cyrus?
3. How did they act on hearing of his death?
4. What was the conduct of the Persian king?
5. What answer was returned to this requisition?
6. Were no concessions made?
7. What was the final resolution?
8. What answer did Ariæus return to their proposal, and what were the movements of the Greeks in consequence?
9. Did the Greeks determine on resistance?
10. What effect had this on the king of Persia?
11. What artifices did Clearchus employ?
12. What answer did he return?
13. What was the consequence of this message?
14. What was the next important occurrence?
15. What reply did Clearchus make?
16. What assurances did Tissaphernes give them?
17. Were these assurances sincere?
18. Did Clearchus put himself in his power, and what was the consequence?
19. How was this intelligence received by the Greeks?
20. What were the peculiar difficulties of their situation?
21. What roused them from this despondency?
22. Who was Xenophon?
23. How did he encourage the Greeks in their distress?
24. Was his advice adopted?
25. Who were these commanders?
26. What was their next proceeding?

---

* At the conclusion of Xenophon's speech, one of the soldiers happened to sneeze, which was immediately hailed as a good omen by the whole army, and Jupiter adored by all, as the gracious author of it. Such trifles does superstition magnify into prognostics of good or ill!

27. Repeat the substance of Xenophon's speech?
28. What farther observations did he make?
29. What proposal did he make?
30. What reception did this proposal meet with?

SECT. IV.

1. Van, *s.* the front or first line of an army.
2. Ford'able, *a.* not too deep to be passed.
8. De'files, *s.* narrow roads bounded by rocks or precipices on each side.
11. Rat'ified, *part.* confirmed.
14. Respira'tion, *s.* the act of breathing.

---

1. The *van* was led by Cheris'ophus the Spartan general, and Xen'ophon, with Tima'sion, brought up the rear. 2. They directed their march towards the heads of the great rivers, in order to pass them where they were *fordable*. 3. But they had not advanced far before they were overtaken by a party of the enemy's archers and slingers, commanded by Mithrida'tes, which galled their rear, and wounded several of them, who being heavy armed, and without cavalry, could make no resistance.* 4. To prevent the like inconvenience, Xen'ophon furnished two hundred Rho'dians with slings, and mounted fifty more of his men upon baggage horses; so that when Mithrida'tes came up with them a second time, and with a much greater body, he was repulsed with loss, and the Greeks made good their retreat to the uninhabited city of Laris'sa, on the banks of

---

* Mithrida'tes, who had formerly served under Cyrus, came previously, under pretence of friendship, to know what resolutions they had formed, promising, if he approved of their plans, to bring all his men and join them. The Greeks, however, were not to be thus deceived. They plainly saw that these inquiries proceeded, not from a wish to serve, but to betray them. They therefore prudently forbade any further intercourse with Persian emissaries.

the Tigris.* 5. From thence they marched to another desolate city, called Mep'sila; and about four leagues from that place Tissapher'nes came up to them with his whole army, but after several skirmishes he was obliged to retire. They afterwards met with some obstruction in passing an eminence which the enemy had seized, but from this they soon found means to dislodge them, and descended into the plain on the other side.

6. Their difficulties, however, seemed to multiply as they advanced; for they were now hemmed in on the one hand by the river Tigris, and on the other by almost impassable mountains, inhabited by the Cardu'ci, a fierce and warlike people, who, as Xenophon says, had in these dangerous passes entirely destroyed an army of an hundred and twenty thousand Persians. 7. But as they had no boats to cross the river, and as the road through the mountains led into the rich plains of Arme'nia, they resolved to pursue their march that way.† 8. The Cardu'ci‡ soon took the alarm; but not being prepared to oppose the Greeks in a body, they possessed themselves of the tops of the rocks and mountains, and from thence annoyed them with darts and great stones, which they threw down upon them as they passed through the *defiles*, where they were likewise attacked by several other parties; and though their loss was not considerable, yet, what with storms and famine, beside seven days' tedious march, and being continually forced to

* This is a different Larissa from the capital of Thessaly.

† In passing these mountains Xenophon gave a signal instance of his moderation as well as bravery. As he was exhorting his men to hasten and dislodge the enemy from his post at the top of an eminence, a soldier named Soteridas boldly answered, "You speak at your ease, being on horseback, while I am quite exhausted with carrying my shield." Xenophon no sooner heard this, than he leaped from his horse, seized the shield, and ascended the hill with redoubled speed.

‡ These Carduci were afterwards better known by the name of Parthians; the nation which became such a terror to the Romans.

fight their way, they underwent here much greater hardships than any they had hitherto suffered.*

9. Not far from the foot of the mountain, they met with a fresh obstruction. The river Centri'tes, about two hundred feet in breadth, presented itself before them. Twice did they attempt to cross it; at first without success, on account of the depth of the water; but the second time they were more fortunate, and at length got to the other side.

10. They now proceeded with less interruption; passed the Tigris near its source, and arrived at the little river Telebo'a, which is the boundary of the Western Armenia. This province was governed by Tiriba'ses, a great favourite of the king, and who had the honour to help him to mount on horseback when at court. 11. He offered to let the army pass, and to furnish the men with the necessary provisions, provided they abstained from all acts of hostility; and this proposal was accepted and *ratified* on both sides. Tiriba'ses, however, kept a flying camp at a small distance from the army. 12. There fell, at the same time, a great quantity of snow, which put the troops to some inconvenience; and they learned from a prisoner, that Tiriba'ses intended to attack them in a defile of the mountains through which they must necessarily pass. 13. They took care, however, to prevent him by seizing that post, after having routed the enemy. After some days' march through the Desert, they passed the Euphra'tes near its head, where the water did not reach above their middle.

14. They were afterwards incommoded by a north wind,

* The Carduci used bows of such a prodigious size that they bent them with their feet; the arrows were proportionably long, and so well tempered and keen, that no shield nor armour was proof against them; so that, being able to shoot them from a vast distance, they did great execution, while they themselves were out of the reach of their enemies.

which blew in their faces and prevented *respiration*, so that it was thought necessary to sacrifice to the wind; upon which, we are told, it began to abate. They proceeded through snow five or six feet deep, which killed several servants and beasts of burden, besides thirty soldiers. They made fires in the night, for they found plenty of wood. 15. All the next day they continued their march through the snow, when many of them, from long fasting, seized with languor or fainting, fell down through weakness and want of spirits; but when something had been given them to eat, they found themselves relieved, and resumed their march.*

16. After a march of seven days, they arrived at the river Arax'es, otherwise called the Pha'sus, which is about one hundred feet in breadth. Two days after, they discovered the Pha'sians, the Cha'lybes, and the Tao'chians, who had seized the pass of the mountains, to prevent their descending into the plain. 17. Xen'ophon, however, observed that they defended only the ordinary passage; by his advice, therefore, a party was sent to take possession of the heights which commanded that passage, by which means the enemy were soon dislodged, and the road effectually cleared.† 18. Thus, after a march of twelve or fifteen days more, they arrived at a very high mountain, called Te'chis, whence they descried the sea. 19. The first who perceived it raised great shouts of joy for a considerable

---

* It may seem matter of surprise to many, that such excessive cold and deep snows should exist in countries that lie between thirty-seven and forty degrees of latitude; but that the fact is so, is affirmed by authors both ancient and modern.

† So fierce and barbarous were the Taochians, that, after having defended their eminences on which they were posted with great bravery, when they found further resistance ineffectual, they flung themselves headlong down the precipices with such fury, that Eneas, a Stymphalian, shocked at the dreadful spectacle, endeavouring to stop one of them from following the rest, was himself dragged down the precipice, and both were dashed to pieces.

time, which made Xen'ophon imagine the vanguard was attacked; he therefore advanced to support it with the utmost expedition. As he approached nearer, the cry of The sea! the sea! was distinctly heard, and the alarm changed into joy and exultation: and when they came to the top, nothing was heard but a confused noise of the whole army crying out together, The sea! the sea! whilst they could not refrain from tears, nor from embracing their generals and officers: and then, without waiting for orders, they heaped up a pile of stones, and erected a trophy with broken bucklers and other arms.

20. Thence they advanced to the mountains of Colchis,* one of which was higher than the rest, and of that the people of the country had taken possession. 21. As the ground in this pass was extremely unequal, the Greeks marched in files, instead of line of battle; and attacking the enemy with great spirit, soon put them to flight, and descended into the plain on the other side of the mountain. 22. Here a very singular accident befel them, which at first threw them into some consternation: for finding a number of bee-hives in the place, and eating greedily of the honey, they were suddenly seized with violent vomitings and fluxes; so that those who were least ill seemed like drunken men, and the rest either furiously mad or dying.† The earth was strewed with their bodies as after a defeat. 23. Not one of them however died, and the distemper ceased the next day about the same hour it began. The third or fourth day the soldiers got up, but in as relaxed a condition as though they had taken a violent medicine.

24. Two days after, the army arrived near Tre'bisond, a Greek colony of Sino'pians, situated upon the Eux'ine, or

* Now Mingrelia.

† Tournefort, who has been on the spot, says, that this honey is called *mænomenon*, and derives its pernicious qualities from a flower called *rhododendros*, whence the bees gather it.

Black Sea, in the province of Col'chis. 25. Here they lay encamped for thirty days, and acquitted themselves of the vows they had made to Ju'piter, Her'cules, and the other deities, to obtain a happy return into their own country. They also celebrated the games of horse and foot races, with wrestling and boxing, or the pancratium, the whole attended with the greatest joy and solemnity. 26. Here Xen'ophon formed a project of settling them in those parts, and founding a Grecian colony, which was approved of by some; but his enemies representing it to the army as only a more honourable way of abandoning them, and to the inhabitants as a design to subdue and enslave the country, he was obliged to give over the enterprise. 27. The report of it, however, had this good effect, that the natives did what they could, in a friendly manner, to hasten their departure, advising them to go by sea as the safest way, and furnishing them with a sufficient number of transports for that purpose.

28. Accordingly, they set sail with a fair wind, and the next day got into the harbour of Sino'pe, where Cheris'ophus met them with some galleys: but instead of the money he had promised to pay them, he only told them they should receive their arrears as soon as they got out of the Eux'ine Sea. 29. This answer gave them so much disgust, that they resolved to put themselves under one general; and they desired Xen'ophon, in the most pressing and affectionate terms, to accept of that command, which he modestly declined, and procured the appointment to fall upon Cheris'ophus. 30. But he did not enjoy it above six or seven days; for they were no sooner arrived at Heracle'a, than they deposed him for refusing to extort a sum of money from the inhabitants of that city; and as this was a Greek colony, Xen'ophon likewise refused to have any concern in the affair: so that the army, being disappointed in their hopes of plunder, broke out into a mutiny,

and divided into three bodies. 31. In a little time, however, they were happily re-united, and encamped at the port of Cal'pe, where they settled the command as before, substituting Ne'on in the room of Cheris'ophus, who died here; and made it death for any one hereafter to propose the dividing of the army. 32. But being straitened for provisions, they were obliged to disperse themselves up and down the country, where Pharnaba'zus's horse being joined by the inhabitants, cut five hundred of them in pieces: the rest escaping to a hill, were rescued and brought off by Xen'ophon, who led them first to Chrysop'olis of Chalce'don, and afterwards to Byzan'tium.

Questions for Examination.

1. By whom were the Grecian army conducted?
2. Whither did they direct their march?
3. By whom were they molested?
4. What precautions did Xenophon take?
5. Whither did they march next, and what occurred by the way?
6. Were their difficulties now at an end?
7. Did they relinquish their intention of passing that way?
8. What obstacles did they now meet with?
9. Did they meet with any farther obstruction?
10. Whose province did they next enter?
11. What proposal was made by Tiribases?
12. What happened to increase their difficulties?
13. What advantage did they make of this intelligence?
14. What hardships had they to struggle with?
15. How were they affected by the hardships they endured?
16. What farther difficulties had they to encounter?
17. By what means was their resistance rendered ineffectual?
18. What joyful sight now awaited them?
19. What ensued on beholding this desired object?
20. Whither did they next march?
21. How were they dislodged?
22. What accident befel them in this place?
23. Did it prove fatal?
24. Where did they next arrive?

25. What happened at this place?
26. What project did Xenophon form, and how was it received?
27. What advantage was derived from the report?
28. What followed?
29. Were they satisfied with this promise?
30. Did this appointment give general satisfaction?
31. Did they continue thus divided?
32. What compelled them to disperse, and what were the consequences?

SECT. V.

6. Gratu'ities, *s.* presents.
8. Par'asang, *s.* a Persian measure of length.
10. Stat'uary, *s.* a sculptor, a maker of images.
11. Philan'thropy, *s.* love of mankind, good-nature.
20. Elab'orate, *a.* composed with great study and care.
Ob'durate, *a.* hard, unfeeling.
21. Rhet'oric, *s.* oratory, the art of speaking with elegance and precision.
23. Inflex'ibly, *ad.* unyieldingly.

---

1. From Byzan'tium he conducted them to Salmy-des'sus,* to enable Seu'thes, prince of Thrace, to recover his father's dominions, of which his enemies had deprived him. 2. This prince had made great promises to Xen'o-phon and his men if they would assist him in this important undertaking: but when they had done him the service he wanted, he was so far from keeping his word, that he did not even give them the pay agreed on. 3. Xen'ophon reproached him severely with this breach of faith, which, however, he attributed to the ill advice of his minister, Heracli'des, who thought to make his court to his master, by saving him a sum of money at the expense of every thing that ought to be dear to a prince.

* A bay on the Euxine Sea.

4. In the mean time, Charmi'nus and Polyni'ces arrived as ambassadors from Lacedæ'mon, with advice, that the republic had declared war against Tissapher'nes and Pharnaba'zus; that Thim'bron had already embarked with the troops; and that the Spartans would give a daric a month to every soldier, two to each officer, and four to the colonels, who should engage in the service. 5. Xen'ophon accepted the offer, and having obtained from Seu'thes, by the mediation of the ambassador, part of the pay due to him, he went by sea to Lam'psachus with the army, which amounted still, after all its losses, to about six thousand men. Thence he advanced to Per'gamus, a city in the province of Troas. 6. Having met, near Parthe'nia, a great nobleman returning into Persia, he took him, his wife and children, with all their equipage, and by that means was enabled to distribute among the soldiers very handsome *gratuities*, and to make them ample amends for all the losses they had sustained.* 7. Thim'bron at length arrived, and having assumed the command of the troops, and united them with his own, he marched against Tissapher'nes and Pharnaba'zus.

8. Such was the end of Cyrus's expedition; and Xen'ophon, who himself has written a most elegant history of it, computes, from the first setting out of that prince's army from the city of Eph'esus, to their arrival at the place where the battle was fought, was a distance of five hundred and thirty *parasangs*, or leagues, and fourscore and thirteen days' march; and in their retreat from the field of battle to Corcy'ra, a city upon the coast of the Euxine or Black Sea, six hundred and twenty parasangs, and one hundred and twenty days' march; thus the way, going and

* Previous to this rich capture, the poverty of Xenophon was so great that he was obliged to sell his horse for fifty darics. But by this fortunate occurrence, he was enabled to live in splendour, and to build and endow a temple to Diana, after the model of that of Ephesus.

coming, was eleven hundred and fifty parasangs, and two hundred and thirteen days' march; and the whole time that the army took to perform that journey, including the days of rest, was fifteen months.

9. We come now to an affair of a more private and domestic, but not of a less interesting nature; namely, the death of Soc'rates, one of the most amiable and exalted characters that ever appeared in the world, either in ancient or modern times. 10. We have already seen this great man, who was the son of a *statuary* at Athens, emerging from the obscurity of his birth, and giving examples of courage, moderation, and wisdom; we have seen him saving the life of Alcibi'ades in battle; refusing to concur in the edict which unjustly doomed the six Athenian generals to death; withstanding the proceedings of the thirty tyrants; and, in a word, expressing his detestation of every thing which he deemed inconsistent with the principles of honour and justice. 11. Actuated, as he always was, by the most unbounded *philanthropy*, he was ready to forgive those vices in others from which he himself was in a great measure free. He seemed, says Lib'anus, the common father of the republic, so attentive was he to the happiness and welfare of every individual of the state. 12. But knowing how difficult it is to reform the old, and to make people change those principles which from their earliest infancy they have been accustomed to hold sacred, he applied himself chiefly to the instruction of youth, in order to sow the seeds of virtue in a soil more likely to produce the fruits of it. 13. He had, however, no open school like the rest of the philosophers, nor set times for his lessons; he had no benches prepared, nor ever mounted a professor's chair: he was the philosopher of all times and seasons; he taught in all places, and upon all occasions; in walking, conversation, at meals, in the army, in the midst of the camp, and in the public assemblies of the people.

14. Such was the man whom a faction in the city had long devoted to destruction; and who had been, for many years before his death, the object of their satire and ridicule. 15. Aristoph'anes, the comic poet, was engaged to expose him upon the stage, which he did by composing a play called the Clouds, in which he introduced the philosopher in a basket, uttering the most ridiculous absurdities. 16. Soc'rates, who was present at the exhibition of his own character, seemed not to feel the least emotion; on the contrary, some strangers being present who desired to know the original for whom the play was intended, he rose from his seat, and showed himself during the whole representation. 17. This was the first blow struck at him, and it was not till twenty years after, that Mel'itus appeared in a more formal manner as his accuser, and entered a regular process against him. 18. The two chief crimes of which he accused him, were, that he did not admit the gods acknowledged by the republic, but introduced new divinities; and that he corrupted the youth of Athens: for these he demanded that sentence of death should be passed upon him.

19. The second charge was evidently groundless. How far the first was founded in truth we cannot, at this distance of time, pretend to determine. It is not likely, indeed, that amidst so much zeal and superstition as then prevailed in Athens, he would venture openly to oppose the received religion; but it is very probable, from the discourses he frequently held with his friends, that in his heart he despised and laughed at their monstrous opinions and ridiculous mysteries, as having no other foundation than the fables of the poets, and that he acknowledged only one true God, the Creator and Preserver of the universe.

20. As soon as the conspiracy broke out, the friends of Soc'rates prepared for his defence. Lys'ias, the most able orator of his time, brought him an *elaborate* discourse of his

own composing, in which he vindicated the conduct of Soc'rates with great force of reasoning, and interspersed the whole with tender and pathetic strokes, capable of moving the most *obdurate* hearts. 21. Soc'rates read it with pleasure, and highly approved of it; but as it was more conformable to the rules of *rhetoric* than to the sentiments and fortitude of a philosopher, he told him plainly that it did not suit him. 22. Lys'ias asked him how it was possible for it to be well done, and not to suit him? In the same manner, said he, that an excellent workman might bring me magnificent apparel, or shoes embroidered with gold, to which nothing would be wanting on his part, but which, however, would not suit me. 23. He persisted, therefore, *inflexibly* in the resolution not to demean himself, by begging suffrages in the low abject manner common at that time. He employed neither artifice nor the glitter of eloquence: he had recourse to no entreaties: he brought neither his wife nor children to incline the judges in his favour by their sighs and tears. 24. Nevertheless, though he refused to make use of any other voice than his own in his defence, or to appear before his judges in the submissive posture of a suppliant, he did not behave thus out of pride, or contempt of the tribunal: it was from a noble and intrepid assurance, resulting from greatness of soul and a consciousness of his own innocence; so that his defence had nothing weak or timorous in it. 25. His discourse was bold, manly, generous, without passion, without emotion, full of the noble sentiments of a philosopher, with no other ornament than that of truth, and brightened throughout with the character and language of innocence. 26. Plato, who was present, transcribed it afterwards, and without any addition, formed from it the work which he calls the Apology of Soc'rates, one of the most masterly compositions of antiquity.

27. Upon the day appointed, the proceedings began in

the usual form; the parties appeared before the judges, and Mel'itus spoke: the worse his cause, and the less provided it was with proofs, the more occasion had he for art and address to cover its weakness; he omitted nothing that might render the adverse party odious; and instead of reasons, which he could not produce, he substituted the glitter of a pompous declamation. Soc'rates, in observing that he could not tell what impression the discourse of his accuser had made upon the judges, owns, that for his part, he scarcely knew how it had affected himself; Mel'itus had given such artful colouring and likelihood to his arguments, though there was not one word of truth in all he had advanced.

Questions for Examination.

1. Whither did Xenophon next lead the army?
2. What induced him thus to do?
3. How did Xenophon act on the occasion?
4. What offers were now made to the troops?
5. Did Xenophon accept the offer?
6. What rich capture did he make?
7. To whom did he resign the command?
8. What is remarkable of this expedition?
9. What domestic event deserves consideration?
10. What has already been said of Socrates?
11. What was his character?
12. To what did he chiefly apply himself?
13. How did Socrates communicate instruction?
14. Could such a man have enemies?
15. What was the first effort of their malice?
16. What effect had this exhibition on Socrates?
17. Was this followed by a more serious attack?
18. Of what was he accused?
19. What foundation was there for these charges?
20. What efforts were made in his favour?
21. How was this speech received by Socrates?
22. Did he give his reasons for this assertion?
23. Did he use no means to excite pity?
24. What were his motives for this conduct?
25. What was the character of his defence?
26. By whom has it been handed down to posterity?
27. Give a brief description of the judicial proceedings?

SECT. VI.

3. Preca'rious, *a.* uncertain.
7. Ci'ted, *v.* summoned.
13. Impu'nity, *s.* without punishment.
20. Vis'age, *s.* the face, countenance.
22. Invec'tives, *s.* complaints, abusive speeches.
24. Defer', *v.* to put off, to delay.
25. Recoi'ls, *v.* draws back, shrinks from.

---

1. "I AM accused," said Soc'rates, "of corrupting the youth, and of instilling dangerous maxims into their minds, as well in regard to the worship of the gods as the rules of government. You know, Athenians, that I never made it my profession to teach; nor can envy, however violent, reproach me with having sold my instructions: of this my poverty is a sufficient proof. 2. Always equally ready to communicate my thoughts to the rich and poor, and to give them leisure to question or answer me, I lend myself to every one who is desirous of becoming virtuous; and if, amongst those who hear me, there are any that prove either good or bad, neither the virtues of the one, nor the vices of the other, to which I have not contributed, are to be ascribed to me. 3. My whole employment has been to persuade the young and old against too much love for the body, for riches, and all other *precarious* things, and against too little regard for the soul, which ought to be the object of their affections. For I incessantly urge upon you, that virtue does not proceed from riches, but, on the contrary, riches from virtue: and that all the other goods of human life, as well public as private, have their source in the same principle.

4. "If to speak in this manner be to corrupt youth, I confess, Athenians, that I am guilty, and deserve to be punished. If what I say be not true, it is most easy to convict me of falsehood. I see here a great number of my disciples; they have only to appear. 5. Perhaps, however,

their regard for a master who has instructed them, will prevent them from declaring against me: but their fathers, brothers, and uncles, cannot, as good relations and good citizens, dispense with their standing forth against me, and demanding vengeance upon the corrupter of their sons, brothers, and nephews: yet these are the persons who take upon them my defence, and interest themselves in the success of my cause!

6. "Pass on me, Athenians, what sentence you please; but I can neither repent nor change my conduct: I must not abandon nor suspend a function which God himself has imposed on me: he has charged me with the care of instructing my fellow-citizens. 7. If, after having faithfully maintained all the posts wherein I was placed by our generals, at Potidæ'a,* Amphip'olis,† and De'lium,‡ the fear of death should at this time make me abandon that in which the divine providence has placed me, by commanding me to pass my life in the study of philosophy, for the instruction of myself and others, this would be a most criminal desertion indeed, and make me highly worthy of being *cited* before this tribunal as an impious man, who does not believe the gods.

8. "Should you resolve to acquit me, for the future, I should not hesitate to affirm, Athenians, I honour and love you; but I shall choose rather to obey God than you; and to my latest breath shall never renounce my philosophy, nor cease to exhort and reprove you according to my custom, by saying to each of you, when you come in my way, 'My good friend, and citizen of the most famous city in the world for wisdom and valour, are you not ashamed to have no other thought than that of amassing wealth, and acquiring glory, credit, and dignities, whilst you neglect the

* A town of Macedonia.
† An Athenian colony between Macedonia and Thrace.
‡ A town of Bœotia opposite Colchis.

treasures of prudence, truth, and wisdom, and take no pains to render your soul as good and perfect as it is capable of being?'

9. "I am reproached with abject fear and meanness of spirit, for being so busy in imparting my advice to every one in private, and for having always avoided to be present in your assemblies, to give my counsels to my country. 10. I think I have sufficiently proved my courage and fortitude, both in the field, where I have borne arms with you, and in the senate, where I opposed the unjust sentence you pronounced against the ten captains, who had not taken up and interred the bodies of those who were killed or drowned in the sea-fight near the island of Arginu'sæ; and when, upon more than one occasion, I opposed the violent and cruel orders of the thirty tyrants.

11. "What is it then that has prevented me from appearing in your assemblies? It is that inward counsellor, that voice divine, which you have so often heard me mention, and Mel'itus has taken so much pains to ridicule. 12. That spirit has attached itself to me from my infancy: it is a voice which I never hear, but when it would prevent me from persisting in something I have resolved on; for it never exhorts me to undertake any thing; it is the same being that has always opposed me when I would have intermeddled in the affairs of the republic, and that with the greatest reason; for I should have been amongst the dead long ago, had I been concerned in the measures of the state, without effecting any thing for the advantage of my country.

13. "Do not take it ill, I beseech you, if I speak my thoughts without disguise, and with truth and freedom. Every man, who would generously oppose a whole people, either amongst us or elsewhere, and who inflexibly applies himself to prevent the violation of the laws, and the commission of iniquity in a government, will never do so long with *impunity*. 14. It is absolutely necessary for him who

would contend for justice, if he has any thoughts of living, to remain in a private station, and never to have any concern in public affairs.

15. "For the rest, Athenians, if, in the extreme danger I am now in, I do not imitate the behaviour of those, who upon less emergencies have implored and supplicated their judges with tears, and have brought forth their children, relations, and friends, it is not through pride and obstinacy, or any contempt for you, but solely for your honour, and for that of the whole city. 16. You should know, that there are amongst our citizens those who do not regard death as an evil, and give that name only to injustice and infamy. At my age, and with the reputation, true or false, which I have, would it be consistent for me, after all the lessons I have given upon the contempt of death, to be afraid of it myself, and to belie, in my last actions, all the principles and sentiments of my past life?

17. "But without speaking of my fame, which I should extremely injure by such a conduct, I do not think it allowable to entreat a judge, nor to be absolved by supplications. He ought to be persuaded and convinced. The judge does not sit upon the bench to show favour by violating the laws, but to do justice, in conforming to them. He does not swear to discharge with impunity whom he pleases, but to do justice where it is due. We ought not, therefore, to accustom you to perjury, nor you to suffer yourselves to be accustomed to it; for in so doing both the one and the other of us equally injure justice and religion, and both are criminals.

18. "Do not, therefore, expect from me, Athenians, that I should have recourse to means which I believe to be neither honest nor lawful, especially upon this occasion, wherein I am accused of impiety by Mel'itus; for if I should influence you by my prayers, and thereby induce you to violate your oaths, it would be undeniably evident,

that I teach you not to believe in the gods; and, even in defending and justifying myself, should furnish my adversaries with arms against me, and prove that I believe no divinity. 19. But I am very far from such bad thoughts: I am more convinced of the existence of God than my accusers; and so convinced, that I abandon myself to God and you, that you may judge of me as you may deem best for yourselves."*

20. Soc'rates pronounced this discourse with a firm and intrepid tone: his air, his action, his *visage*, expressed nothing of the accused; he seemed the master of his judges, from the assurance and greatness of soul with which he spoke, without, however, laying aside the modesty natural to him. 21. But how slight soever the proofs were against him, the faction was powerful enough to find him guilty. By his first sentence, however, he was only convicted of the crimes laid to his charge: but when, by his answer, he seemed to appeal from their tribunal to that of justice and posterity; when, instead of confessing himself guilty, he demanded rewards and honours from the state, the judges were so highly offended, that they condemned him to drink the juice of hemlock, the usual method of execution at that time in Athens.†

22. Soc'rates received this sentence with the utmost composure. Apollodo'rus, one of his disciples, breaking out

---

* Plato attempted likewise to speak in his defence, and going up into the desk, opened his speech thus: "*Though I, Athenians, am the youngest of those that come up into this place*"—The people immediately cried out, "*Of those who go down*," which they obliged him to do, without suffering him to speak another word.

† When called upon, according to the custom at Athens, to pass sentence on himself, and to choose what death he would die, he replied, "For my attempts to teach the Athenian youth justice and moderation, and to render the rest of my countrymen more happy, let me be maintained for life at the public expense—an honour, O Athenians! which I deserve more than the victors at the Olympic games: they make their countrymen more happy in appearance, but I have made you so in reality."

into *invectives* and lamentations that his master should di INNOCENT: "What," replied Soc'rates, with a smile "would you have me die GUILTY? Mel'itus and An'ytu may kill, but they cannot hurt me."

23. After his sentence, he still maintained the same seren and intrepid aspect with which he had long enforce virtue, and kept tyrants in awe. When he entered th prison, which now became the residence of probity an virtue, his friends followed him thither, and continued t visit him during the interval between his condemnation an death, which lasted for thirty days. 24. This long dela was owing to the following circumstance: the Athenia sent every year a ship to the isle of Delos,* to offer certa sacrifices; and it was not permitted to put any person death in the city, from the time that the priest of Apol had crowned the poop of this vessel as a signal of her depa ture, till she returned home: so that sentence having bee passed upon Soc'rates the day after this ceremony was pe formed, it became necessary to *defer* the execution of it t the ship should arrive at Athens.

25. In this long interval, death had sufficient opportu ties to present itself before his eyes in all its terrors, and put his fortitude to the proof, not only by the severe rigo of a dungeon, and the irons upon his legs, but by the co tinual prospect and cruel expectation of an event at whi nature always *recoils*. 26. In this sad condition he did n cease to enjoy that profound tranquillity of mind, which friends had always admired in him. He entertained th with the same cheerfulness he had always preserved; a Cri'to says, that the evening before his death he slept quietly as at any other time. He composed also a hy in honour of Apol'lo and Dian'a, and turned one of Æso fables into verse.

* One of the Cyc'lades, the birth-place of Apollo and Diana.

27. So little, indeed, was he apprehensive of death, that he absolutely refused to escape from prison when it was in his power. For the day before, or the same day that the ship arrived, Cri'to, his intimate friend, came to him, and told him, it now depended upon himself to quit the prison; that the jailor was gained; that he would find the doors open; and that he might, if he pleased, enjoy a safe retreat in Thes'saly. 28. Soc'rates laughed at this proposal, and asked him whether he knew any place out of At'tica where people did not die? Cri'to urged every argument he could think of to induce him to accept of his proffered deliverance. Soc'rates heard him with great attention, commended his zeal, and thanked him for his kindness. 29. But, before he would give into his opinion, he was for examining whether it was just for him to depart out of prison without the consent of the Athenians. The question therefore was, whether the man condemned to die, though unjustly, could, without a crime, elude the execution of the sentence that had been passed upon him? 30. Soc'rates considered that he could not; and therefore nobly refused to escape. He reverenced the laws of his country, and resolved to obey them in all things, even in death itself.

Questions for Examination.

1. What was the commencement of Socrates' defence?
2. What was his general conduct?
3. To what did he persuade the Athenians?
4. What concessions did he make?
5. Who besides were likely to be his accusers, if the accusation were true?
6. Did he profess to repent of his conduct?
7. Would the fear of death have been in his circumstances a crime?
8. What would have been his conduct in case of acquittal?
9. With what was he reproached?
10. What was his reply to this charge?
11. What questions does he ask?

12. What inward counsellor does he allude to?
13. What request does Socrates make?
14. What is essentially necessary for such a person?
15. What apology does he make for his apparent unconcern?
16. What reason does he give for his conduct?
17. How does he assert that a judge ought to be addressed?
18. What inference does he draw from this?
19. Does he deny this inference?
20. How was this speech pronounced?
21. Did it procure his acquittal?
22. How did Socrates receive this sentence?
23. Did he maintain this resolution?
24. To what was this delay owing?
25. What opportunities did this delay afford?
26. Did this shake his fortitude?
27. How did he evince his contempt of death?
28. How was this proposal received?
29. What caused him to hesitate in giving his opinion?
30. What was his final determination?

SECT. VII.

16. Emo'tion, *s.* agitation of body or mind.
    Liba'tion, *s.* a pouring out of a small quantity in honour of t[he] gods.
17. Ex'it, *s.* departure.
27. O'dious, *a.* hateful, detestable.
28. Conspic'uous, *a.* easy to be seen, open.

---

1. At length the fatal ship returned to Athens, whic[h] was, as it were, the signal for the death of Soc'rates.* Th[e] next day all his friends, except Pla'to, who was sic[k] repaired to the prison early in the morning. 2. The jail[er] desired them to wait a little, because the eleven magistrat[es]

---

* This ship was sent annually to Delos, in commemoration of t[he] wonderful deliverance of Theseus from the Minotaur that was kept in t[he] labyrinth of Crete, in consequence of a vow he made to that purp[ose]. It was considered as the same ship in which Theseus returned fr[om] that expedition, though, in the lapse of ages, its decays and frequ[ent] repairs left not a particle of the original vessel remaining.

who had the superintendence of the prisons were at that time acquainting the prisoner that he was to die the same day. 3. Presently after they entered, and found Soc'rates, whose chains had been taken off, sitting by Xantip'pe his wife, who held one of his children in her arms. As soon as she perceived them, setting up great cries, sobbing, and tearing her face and hair, she made the prison resound with her lamentations. On this Soc'rates desired she might be taken away, which was immediately complied with.

4. Soc'rates passed the rest of the day in conversing with his friends, with great cheerfulness, upon one of the most important topics that can engage the attention of the human mind, and one at the same time the best adapted to the occasion; namely, the immortality of the soul. 5. What gave rise to this conversation was a question introduced, as it were, by chance, whether a true philosopher ought not to desire and be anxious to die? 6. This proposition, taken too literally, implies an opinion, that a philosopher may kill himself. 7. Soc'rates shows that nothing can be more unjust than such a notion; and that man, appertaining to God, who formed and placed him with his own hand in the post he occupies, cannot abandon it without his permission, nor depart from life without his order. What is it then that can induce a philosopher to be desirous to die? It can be only the hope of that happiness which he expects in another life; and that hope can be founded only upon the belief of the soul's immortality.

8. Soc'rates employed the last day of his life in entertaining his friends upon this great and important subject; from which conversation Plato's admirable dialogue, entitled the Phæ'don, is wholly taken. He explains to his friends all the arguments for believing the soul immortal, and refutes all the objections against it, which are very nearly the same as are made at this day.

9. When Soc'rates had done speaking, Cri'to begged h

would give him and the rest of his friends his last instructions with regard to his children, and other affairs, that by executing them, they might have the consolation of showing their respect for his memory. 10. "I shall recommend nothing to you this day," replied Soc'rates, "more than I have already done, which is to take care of yourselves; you cannot give me and my family a greater satisfaction." 11. Cri'to having asked him afterwards in what manner he would wish to be buried, "As you please," said Soc'rates, "if you can lay hold of me, and I escape not out of your hands." At the same time, looking on his friends with a smile, "I can never," added he, "persuade Cri'to, that Soc'rates is he who converses with you, and arranges the several parts of his discourse; for he always imagines, that I am what he is going to see dead in a little time: he confounds me with my carcase, and therefore asks me how I would be interred?"* 12. On finishing these words, he rose up, and went to bathe himself in a chamber adjoining. After he came out of the bath, his children were brought to him; for he had three, two very young, and the other grown up. He spoke to them for some time, gave his orders to the women who took care of them, and then dismissed them. Being returned into his chamber, he laid himself down upon his bed.

13. The servant of the eleven magistrates entered at that instant, and, having informed him that the time for drinking the juice of hemlock was come, was so deeply afflicted, that he turned his back, and fell a weeping. 14. "See," said Soc'rates, "the good heart of this man; since my imprisonment he has often come to see me, and to converse with me; he is more worthy than all his fellows; how

* By this Socrates meant that Crito considered the body as the man itself, whereas it was his soul alone that was in reality deserving attention, the rest being mere senseless matter when that had taken its flight.

heartily the poor man weeps for me!" 15. The fatal cup was now brought. Soc'rates asked what was necessary for him to do? "Nothing more," replied the servant, "than, as soon as you have drunk off the whole draught, to walk about till you find your legs grow weary, and afterwards lie down upon your bed." 16. He took the cup without any *emotion*, or change of countenance; and regarding the man with a steady and assured look, "Well," said he, "what say you of this drink; may one make a *libation* of it?" 17. Upon being told there was only enough for one dose, "At least," continued he, "we may say our prayers to the gods, as it is our duty, and implore them to make our *exit* from this world and our last stage happy, which is what I most ardently beg of them." 18. After having spoken these words, he kept silence for some time, and then drank off the whole draught with an amazing tranquillity, and a serenity of aspect not to be expressed, or hardly even conceived.

19. Till then most of his friends had been able, though with great difficulty, to refrain from tears; but after he had drunk the potion, they were no longer masters of themselves, but wept abundantly. Apollodo'rus in particular, who had been in tears almost during the whole day, began to make such loud and bitter lamentations as pierced the hearts of all that were present. 20. Soc'rates alone remained unmoved, and even reproved his friends, though with his usual mildness and good nature. "What are you doing?" said he to them: "I wonder at you! Oh! what is become of your virtue? Was it not for this I sent away the women, that they might not fall into these weaknesses? for I have always heard you say that we ought to die peaceably, and blessing the gods. Be at ease, I beg you, and show more constancy and resolution."

21. In the mean time he kept walking to and fro; and when he found his legs grow weary, he laid down upon his

back, as he had been directed; the operation of the poison becoming stronger every moment. 22. When Soc'rates found it begin to gain upon the heart, uncovering his face, which had been covered, no doubt, to prevent any thing from disturbing him in his last moments, "Crito," said he, "we owe a cock to Æsculapius;* discharge that vow for me, and pray do not forget it." Soon after which he breathed his last, and Crito closed his mouth and eyes. Such was the end of Soc'rates, in the first year of the ninety-fifth olympiad, and the seventieth of his age.

23. It was not till some time after the death of this great man that the people of Athens perceived their mistake, and began to repent of it; but their hatred against him being at length extinguished, their prejudices removed, and time having given them an opportunity for reflection, the notorious injustice of the sentence appeared in all its horrors. 24. Nothing was heard throughout the city, but discourses in favour of Soc'rates. The academy, the lycæum, private houses, public walks, and market-places, seemed still to re-echo the sound of his loved voice. 25. "Here," said they, "he formed our youth, and taught our children to love their country, and to honour their parents. In this place he gave us his admirable lessons, and sometimes bestowed on us seasonable reproaches, to engage us more warmly in the pursuit of virtue. Alas! how have we rewarded him for such important services!" 26. All Athens was plunged into the deepest affliction. The schools were shut up, and the public exercises suspended. The accusers were called to account for the innocent blood they had caused to be shed. Mel'itus was condemned to die, and the rest banished. 27. Plutarch observes, that all those who had any share in this *odious* transaction were held in such detestation among the citi-

* The son of Apollo, and god of medicine.

zens, that no one would give them fire, answer them any question, or go into the same bath with them: they even had the place cleaned where they bathed, lest they should be polluted by touching it; which drove them at last to such despair that many of them killed themselves.

28. The Athenians, not content with having punished his accusers, caused a statue of brass to be erected to him, of the workmanship of the celebrated Lysip'pus, and placed it in one of the most *conspicuous* parts of their city. They carried their respect to a still higher degree, even to a religious veneration. They dedicated a chapel to him, as to a hero and a demi-god, and gave it the name of the chapel of Soc'rates.*

Questions for Examination.

1. What event fixed the day for the death of Socrates?
2. What prevented their immediate admittance?
3. What occurred on their entrance?
4. How hid Socrates pass the day?
5. What gave rise to this conversation?
6. Does not this appear to favour suicide?
7. Was this the opinion Socrates wished to inculcate?
8. What celebrated work owes its origin to this conversation?
9. What request did his friends make to him?
10. What was his reply?
11. What directions did he give for his funeral?
12. What next occurred?
13. Was he permitted long to repose himself?
14. What was the observation of Socrates on this occurrence?
15. In what way was the poison administered?

---

* The actions, sayings, and opinions of Socrates having been handed down to us with great minuteness and accuracy by his pupils, Xenophon and Plato, we are enabled to form a correct judgment of the merits of this philosopher. To his poverty, his innocence, and his example, the Greeks were particularly indebted for their greatness and splendour; and the learning which was universally disseminated by his pupils, gave the whole nation a consciousness of their superiority over the rest of the world, not only in the polite arts, but in the more laborious exercises which their writings celebrated.

16. Did he display any emotion at this awful moment?
17. What reply was made, and what were his observations?
18. Was not his manner of drinking the poison remarkable for its serenity?
19. What effect had this scene on his friends?
20. What was the conduct of Socrates at this moment?
21. Did he follow the directions he had received?
22. What were his last commands?
23. Were the people of Athens soon conscious of the greatness of their loss?
24. What was their conduct on coming to themselves?
25. What observations did they make?
26. By what acts did they display their contrition?
27. What is Plutarch's account of this odious transaction?
28. What honours did they pay to the memory of Socrates?

CHAP. XI.

From the Death of Socrates to the Death of Epaminondas.

SECT. I.

3. Subvert', *v.* to overturn.
10. Strat'agem, *s.* an artifice, an attempt to deceive.
22. Mer'cenaries, *s.* soldiers hired from a foreign country.
31. Invin'cible, *a.* unconquerable.
32. Contem'porary, *s.* one who lives at the same time with another.
34. Importu'nities, *s.* incessant solicitations.

Note.— Chagrined, *part.* (pronounced *shagreened*), vexed.

---

1. After the destruction of the Athenian power by Lysan'der, Sparta was the next state that took the lead in the affairs of Greece, and the Ele'ans were the first who felt the weight of the Spartans' resentment, for having refused to admit them to the Olym'pic games in common with the rest of the Greeks. 2. About the same time, Agesila'us, being chosen king of Sparta, was sent into Asia with an army, under pretence of freeing the Grecian cities in that

quarter.* He gained a signal victory over Tissapher'nes, near the river Pacto'lus,† where he forced the enemy's camp, and found considerable plunder. 3. The Persian monarch, afraid to oppose him openly in the field, endeavoured to *subvert* his interest among the Grecian states by the power of money; and in this he was but too successful. 4. The first whom he gained over to his side were the Thebans, and these were soon after followed by the Athenians, who gladly seized this opportunity of throwing off the Spartan yoke. In a little time, the Argives, Corin'thians, Eubœ'ans, and other states, acceded to the confederacy; so that the Spartans were obliged to recall Agesila'us out of Persia, where he was carrying on the war, in order to oppose the powerful combination that was now forming against them.‡ 5. But before his arrival, they

* Agesilaus, the most celebrated monarch that the latter ages of Sparta had produced, was made king in preference to his nephew Leotychides, whose legitimacy was questioned. Though deformed, small of stature, and lame, the greatness of his soul amply compensated for the imperfections of nature. He was exceedingly temperate, and even abstemious in his manner of living, and a great promoter of military discipline. On his first arrival in Asia, it is said that he found the authority of Lysander so well established, that all respect, all application was paid to him, and the king was a mere cypher. Agesilaus, not a little *chagrined* at this, had recourse to several methods to lessen his pride, one of which was to make him overseer of his provisions; then to insult his followers, he bade them *go and pay their court to his butcher*. This had the desired effect; and Lysander, completely mortified, requested some post at a distance; which was granted, and he was sent as ambassador to the allies of Sparta near the Hellespont.

† A celebrated river in Lydia, in which Midas is said to have washed himself, and thus turned its sands to gold.

‡ It has already been observed that the Ephori were the real sovereigns of Sparta, and the kings merely the executors of their pleasure. Their manner of corresponding with their generals was called scytale, and is thus described: when departing on an expedition, a little round stick was given to the general, exactly similar to one kept by the Ephori. When either of the parties wished to write, they wrapped a long narrow strip of parchment spirally round the stick: on this they wrote their despatches. The person to whom they were sent wrapped the parchment round his stick, by which the words came into their regular order, and could be read: without the stick all was a confused unintelligible jargon.

were forced to come to an engagement with the enemy near Si'cyon, where, though the Spartan allies were at first routed; yet they themselves, by their single valour, in the end gained the victory, with the loss of no more than eight men.

6. This advantage, however, was in some measure counterbalanced by a loss at sea, which the Spartans sustained near Cnidus.* Conon, the Athenian general, being appointed to command the Persian fleet against them, took fifty of their ships, and pursued the rest into port. 7. Agesila'us, on the other hand, obtained a considerable victory over the Athenians and their allies, upon the plains of Coronea.† 8. Thus was the war carried on by furious but undecisive engagements, till at length, all parties growing weary of a quarrel in which none of them were any great gainers, a peace was concluded in the second year of the ninety-eighth olympiad, which, from the many stipulations in favour of Persia, Plutarch terms the ruin and reproach of Greece.‡

9. The Spartans being thus freed from all fears of a foreign foe, began to spread the terror of their name among the petty states of Greece. They compelled the Mantine'ans to throw down their walls; they obliged the Corin'thians to withdraw their garrison from Argos; they reduced the Olyn'thians to subjection; and interfering in the domestic quarrels of the Thebans, they placed a garrison of their own in the citadel of Thebes.|| 10. The Thebans,

---

* A town and promontory of Doris in Caria.

† In Bœotia.

‡ The negociator of this peace was a Spartan, named Antal'cidas, who, contrary to the generality of his countrymen, was polite and affable in his manners, eloquent and accomplished; by which qualities he won the esteem of the Persian king, though he was naturally averse to the Spartans.

|| These tyrannical proceedings were in direct contravention of the peace of Antalcidas, as it was then stipulated that all these cities should be left in the enjoyment of their freedom.

after submitting to this yoke for four years, at last threw it off by the following *stratagem*. A correspondence having been established between the Theban exiles at Athens and such of their countrymen as were well affected to them in Thebes, a plan was laid for surprising the governors and the garrison. 11. The two principal exiles that conducted this plot, were Pelop'idas and Me'lon. Cha'ron, a man of the first consequence in the city, joined in the conspiracy, and offered his house for the reception of the exiles when they should arrive; and Phyl'lidas, secretary to the governors, managed the correspondence between the exiles and the citizens, and promised to admit the former into the town.

12. Matters being thus previously concerted, Pelop'idas and Me'lon, with ten associates, dressed themselves like peasants, and beat about the fields with dogs and hunting-poles, as if in search of game. Having thus passed unsuspected, and conveyed themselves into the city, they met at Cha'ron's house, where they were soon after joined by thirty-six more of their confederates. 13. To render the execution of the plot the more easy and complete, Phyl'lidas had that day contrived to give a grand entertainment to the two governors, Ar'chias and Philip. 14. The associates, therefore, now divided themselves into two bands. One of these, led by Cha'ron and Me'lon, were to attack the governors and their company. Accordingly, having put on women's clothes over their armour, with pine and poplar garlands on their heads, to shade their faces, they took the opportunity, when the guests were well heated with wine, to enter the room, and immediately stabbed Ar'chias and Philip, with such others of the company as were pointed out to them by Phyl'lidas. 15. In the mean time, Pelop'idas and Da'moc'lides attacked Leon'tidas, another adherent of the Spartans, who was at home and in bed. But this man made a desperate resistance;

for taking up his sword, he met them at his chamber door, and slew Cephisodo'rus, who was the first that set upon him: but after a long and violent struggle, he was at last overcome by Pelop'idas, who killed him on the spot. 16. His friend and neighbour, Hypa'tes, soon after met with the same fate; and the two bands then re-uniting, sent an account of their success to the other exiles at Athens, and entreated them to hasten their return to Thebes.

17. The work, however, was yet but half done. The garrison, together with such of the citizens as favoured the Spartan cause, had taken refuge in the citadel; and till these were reduced, Thebes could not be said to be free. 18. But a party of five thousand foot and two thousand horse arriving next morning from Athens, and several bodies of troops coming in at the same time from different parts of Bœo'tia, Pelop'idas soon found himself at the head of so powerful an army, that he compelled the garrison to surrender at discretion.

19. The Spartans, though mortified, were by no means dispirited by this reverse of fortune. They sent an army of nearly twenty-thousand men, under Agesila'ùs, to re-establish their power at Thebes. 20. The name alone of that general struck terror into the enemy, who, afraid to meet him in the open field, took possession of a hill in the neighbourhood of the city. 21. Agesila'us sent a party to provoke them to come down, and give him battle; and when he saw that they declined this, he drew out his whole army in order to attack them. 22. But Cha'brias, who commanded the Theban *mercenaries*, ordered his men to present themselves, and keep their ranks close, with their shields laid at their feet, their spears advanced, one leg forward, and the knee of the other upon the half bend. 23. Agesila'us finding them prepared in this manner to receive him, and that they stood as it were in defiance of

him, thought fit to withdraw his army, and contented himself with ravaging the country. 24. This was looked upon as an extraordinary stratagem; and Cha'brias valued himself so much upon it, that he procured his statue to be erected in that posture.

25. The Spartans had hitherto been deemed unequalled in military prowess; but they now began to be rivalled, and even excelled, in that noble quality by the Thebans. 26. This particularly appeared in the battle of Teg'yra.* Pelop'idas, the Theban general, had resolved to attack Orcho'menus,* which was garrisoned by the Spartans. He therefore marched against it with a small party of three hundred foot and forty horse; but hearing a large body of Spartans were hastening to its relief, he thought it best to retire. In this retreat he fell in with this reinforcement near Teg'yra, and finding it impossible to avoid a battle, he resolutely prepared to engage. 27. After a violent struggle, which was maintained with equal bravery on both sides, Gorgo'leon and Theopom'pos, the two Spartan generals, fell; which so intimidated their men, that they immediately retired on either hand, and opened a way for the Thebans to pass. 28. But a safe retreat could not satisfy Pelop'idas. Encouraged by his late success, he drew up his men afresh, and renewed the battle; and after committing a most terrible havock among the enemy, he put them to an entire rout.

29. This was the most signal disgrace the Spartans had ever met with. They had never before been known to yield even to an equal number; but here they were beaten by a force not one-third of their own. 30. It must be acknowledged, however, that these three hundred foot were the flower of the Theban army, distinguished by the name of the SACRED BAND. They were as remarkable for their

---

* A town in Bœotia.

fidelity to each other as for their strength and courage; they were linked together by the bonds of common friendship, and were sworn to stand by each other to the last extremity. 31. Thus united, they became *invincible*, and generally turned the scale of victory in their favour for a number of years; till at length they were cut down as one man, by the Macedonian phalanx under Philip.*

32. Pelop'idas was not, however, the only distinguished general that Thebes produced. Epaminon'das, his *contemporary* and colleague in command, was every way his equal, and, if possible, his superior. 33. These two great men lived in the strictest intimacy and friendship; and the only cause of rivalship between them was, which of them should distinguish himself most in promoting the interest and advancing the glory of their native country. 34. Epaminon'das had spent the early part of his life in the study of philosophy, remote from the management of public affairs, either of a civil or military nature, in neither of which he would ever engage, until he was overcome by the *importunities* of his countrymen, who thought they perceived in him, amidst all his *diffidence* and self-denial, the seeds of many great and excellent qualities. 35. Nor were they deceived in their opinion; for when he was placed, as it were against his will, at the head of an army, he showed the world that an application to the polite arts, so far from disqualifying a man for a public station, only renders him capable of filling it with more distinguished lustre.†

---

* At the battle of Charonea.

† Epaminondas, in all respects, whether as a soldier, statesman, or philosopher, is allowed to have been not only the first man of his time, but the greatest, perhaps, that any age or nation has produced; he was possessed of the most eminent virtues, not counterbalanced by a single vice. He was of one of the greatest and most opulent families in Thebes, and received an education every way suited to his high rank and expectations.

Questions for Examination.

1. What state took the lead in Greece after the destruction of the Athenian power?
2. Against whom were the Spartan arms next directed?
3. How did the Persian monarch oppose him?
4. What Grecian states suffered themselves to be corrupted?
5. What happened before his arrival?
6. What misfortune counterbalanced this victory?
7. Did not Agesilaus prove victorious?
8. What was the consequence of these engagements?
9. How did the Spartans conduct themselves after making peace with Persia?
10. Did the Thebans submit quietly to the yoke?
11. Who were the chief conspirators?
12. What stratagem was employed to lull suspicion?
13. What was done to ensure success?
14. In what way were their plans put in execution?
15. How were the other conspirators employed in the mean time?
16. What were their farther proceedings?
17. Was their success complete?
18. What happened to ensure success?
19. What effect had this event on the Spartans?
20. Did the Thebans meet Agesilaus boldly in the field?
21. How did Agesilaus act on this occasion?
22. What was the conduct of the Theban commander?
23. Did Agesilaus attack them?
24. Was this a masterly manœuvre?
25. What was the military character of the Spartans?
26. Where did this more particularly appear?
27. To which side did the victory incline?
28. Was this the only advantage gained by the Thebans?
29. What rendered this victory disgraceful to the Spartans?
30. What rendered the success of the Thebans the less remarkable?
31. What were the usual consequences of this intimate union?
32. What Theban commander equalled Pelopidas in civil and military virtues?
33. Were they jealous rivals?
34. Was Epaminondas early designed for public life?
35. Was their good opinion ill founded?

SECT. II.

26. Ab'rogate, *v.* to abolish, to annul.
Emer'gency, *s.* critical conjuncture, difficulty.
28. Dor'mant, *a.* sleeping, inactive.
34. Participa'tion, *s.* a sharing.

---

1. By the valour and conduct of Pelop'idas and Epami-non'das, Thebes was now able not only to maintain its own independence, but even to threaten the rest of Greece with subjection. It was probably the apprehension of this last event that had made the Athenians break off their alliance with the Thebans, and join in a confederacy with the Spartans against their former allies. 2. The Spartans had long considered themselves as the arbitrators of Greece, and could ill bear a rival in this boasted pre-eminence: they, therefore, resolved to humble the pride of Thebes, and with this view, their general, Cleom'brotus, marched towards the frontiers of Bœo'tia with a numerous army. 3. But in order to give an air of justice to their hostilities, they first sent to demand of the Thebans, that they should restore their liberties to the cities they had seized, that they should rebuild those they had demolished, and make reparation for all the wrongs they had done. 4. To this it was replied, "That the Thebans were accountable to none but heaven for their conduct." 5. Nothing now remained on either side but to prepare for action. Epaminon'das immediately raised all the troops he could, and began his march; but his army did not amount to six thousand men, while that of the enemy was above four times that number. 6. As several bad omens were urged to prevent his setting out, he replied by repeating a verse from Homer, importing that no omen is bad when we are to fight for our country. 7. However, to re-assure the superstitious soldiers, whom he perceived to be discouraged, he instructed several per-

sons to come from different places, and report auguries and omens in his favour, which revived the spirit and hopes of his troops.

8. Epaminon'das had wisely taken care to secure a pass which would have shortened Cleom'brotus's march considerably. The latter, after having taken a large compass, arrived at Leuc'tra, a small town of Bœo'tia, between Platæ'a and Thes'piæ. 9. Both parties consulted whether they should give battle: at length Cleom'brotus resolved so to do by the advice of his officers, who said, that if he declined fighting with such a superiority of troops, it would confirm the current report that he secretly favoured the Thebans. These, on their side, had an essential reason for hastening a battle before the arrival of the troops, which the enemy daily expected. 10. However, the six generals, who formed the council of war, being equally divided in their sentiments, the seventh, who was Pelop'idas, came very *opportunely* to give the casting vote for an engagement, and his opinion deciding the question, it was at last determined to engage.*

11. The two armies, as we have already said, were very unequal in number. The Lacedæmo'nians amounted to twenty-four thousand foot and sixteen hundred horse. The Thebans had only six thousand foot and four hundred horse; but all of them choice troops, animated by the love of glory, and resolved either to conquer or die. 12. The Lacedæmo'nian cavalry, composed of men picked up by chance, without valour, and ill-disciplined, were as much

* In the interim, Jason, a powerful prince of Thessaly, arrived with a reinforcement for the Thebans, of a thousand horse and fifteen hundred foot; he, however, exerted himself to procure a peace, and a truce was actually agreed on. As Cleombrotus was about to retire out of Bœotia, he met Archidamus, the son of Agesilaus, coming with a considerable force from Sparta; on which, without regard to the truce, he returned and attacked the Thebans, and the result proved such as perfidy and dishonourable conduct like this deserved.

inferior to their enemies in courage as superior in number. None of the infantry could be depended on, except the Lacedæmo'nians; the allies having engaged in the war with reluctance, because they did not approve the motive of it, and because they were dissatisfied with the Spartans. 13. The ability of the generals alone supplied the place of great armies, especially that of the Theban commander, who was the most accomplished soldier of his time; and he was nobly supported by Pelop'idas, who was then at the head of the sacred band.

14. Upon the day of battle, the two armies drew up on a plain. Cleom'brotus was upon the right, at the head of the Lacedæmo'nians, in whom he most confided, and whose files were twelve deep.* The left wing, consisting of the allies, was commanded by Archida'mus, the son of Agesila'us. 15. Epaminon'das took post in the left of his army, and was opposed to Cleom'brotus, whom he was determined to attack, convinced, that if once he could break the Lacedæmo'nian phalanx, the rest of the army would soon be put to flight.

16. The action began with the cavalry, which were posted on both sides in the front of the left wing. As the Thebans were better mounted and braver troops than the Lacedæmo'nian horse, the latter were soon broken, and driven upon the infantry, which they put into some confusion. Epaminon'das following closely after the horse, marched swiftly up to Cleom'brotus, and fell upon his phalanx with all the weight of his heavy battalion. The latter, to make a diversion, detached a body of troops, with orders to take Epaminon'das in flank, and to surround him. 17. Pelop'idas, on seeing that movement, advanced with incredible speed and boldness, at the head of the sacred band, to prevent the enemy's design, and flanked Cleom-

* i. e. twelve ranks one behind another.

brotus, who, by that sudden and unexpected attack, was put into disorder. 18. The battle was very fierce and obstinate; and while Cleom'brotus lived, the victory continued in suspense, and declared for neither party. But when he fell dead with his wounds, the Thebans, to complete the victory, and the Lacedæmo'nians, to avoid the shame of abandoning the body of their king, redoubled their efforts, and a great slaughter ensued on both sides. The Spartans fought with so much fury, that at length they gained their point, and carried it off. 19. Animated by so glorious an advantage, they proposed to return to the charge, which would perhaps have proved successful, had the allies seconded their ardour; but the latter, seeing the Lacedæmo'nian phalanx broken, and believing all lost, especially when they heard that the king was dead, took to flight, and drew the rest of the army after them. The Thebans remained masters of the field, erected a trophy, and permitted the enemy to bury their dead.

20. The Lacedæmo'nians had never received so terrible a blow. The most bloody defeat, till then, had scarcely ever cost them more than four or five hundred of their citizens. Here they lost four thousand men, of whom one thousand were Lacedæmo'nians, and four hundred Spartans, out of seven hundred who were in the battle. The Thebans had only three hundred men killed, among whom were four of their citizens.

21. It is remarkable, that when the news of this defeat was brought to Sparta, the Eph'ori would not suffer the public games, which were then celebrating, to be interrupted. 22. Whether this proceeded from an affectation of indifference, as if they wished to represent their loss as trifling, and were desirous of concealing the real greatness of it from the people, or that luxury and dissipation had then made a considerable progress even in Sparta itself, it

is difficult, at this distance of time, to determine. Next day, however, the loss of each particular family being known, the fathers and relations of those who had fallen in battle went to the temples to thank the gods, and congratulated each other upon their glory and good fortune; whilst the relations of those who had escaped were overwhelmed with grief and affliction.

24. But there was another point to be determined with regard to the survivors. They were, by the law, to be degraded from all honour, and rendered infamous; insomuch that it would be a disgrace to intermarry with them; they were to appear publicly in mean and dirty habits, with patched and party coloured garments, and to go half shaved; and whoever met them in the streets might insult and beat them, without their daring to make any resistance. 25. This was so severe a law, and such numbers had on this occasion incurred the penalties of it, many of whom were of great families and interest, that they apprehended the execution of it might excite some public commotion; besides that these citizens, such as they were, could very ill be spared at this time, when they wanted to recruit the army. 26. Under this difficulty, they gave Agesila'us a power even over the laws, to dispense with them, to *abrogate* them, or to enact such new ones as the present *emergency* required. 27. He would not, however, abolish or alter the law, but made a public declaration that it should lie *dormant* for that single day, and revive and be in full force again on the morrow; by this expedient he saved the citizens from infamy.

28. It was not long before the Spartans felt the consequences of this dreadful overthrow. Numbers of Grecian cities, that had hitherto remained neuter, now declared in favour of the Thebans, and increased their army to the amount of seventy thousand men. 29. With this mighty

rce, Epaminon'das entered Laco'nia,* and overran the pen country. He did not, however, attempt any thing gainst Sparta itself; but he reinstated the Arcadians in ll their ancient rights and privileges, of which they had een deprived by the Spartans, and enabled them to build new city, which, from the name of the old one, was alled Messe'nia.

30. So jealous were the ancient Greeks of the least encroachment on their liberty, that no action, however great r meritorious in other respects, was sufficient to atone for t. 31. This was signally exemplified in the case of Pelop'i-as and Epaminon'das, who, upon their return home, intead of being received as heroes and conquerors, were ummoned as criminals before a court of justice, to answer or their conduct, in having retained their command four onths beyond the time limited by law. 32. This offence as capital by the laws of Thebes; and those who stood p for the constitution were zealous for having it adhered o on the present occasion. 33. Pelop'idas was the first ited before the tribunal. He defended himself with less rength and greatness of mind than was expected from a an of his character, by nature warm and fiery. That alour, which was haughty and intrepid in fight, forsook im before his judges. His air and discourse, which had mething timid and low in it, denoted a man who was raid of death, and did not in the least incline the judges his favour, who, nevertheless, acquitted him, though ot without difficulty.

34. Epaminon'das, on the contrary, appeared with all e confidence of conscious innocence. Instead of justifyg himself, he enumerated his actions; he related, in ughty terms, in what manner he ravaged Laco'nia, re-

* The republic or province of which Sparta was the capital.

established Messe'nia, and delivered the Arca'dians.* He concluded with saying, that he should die with pleasure, if the Thebans would relinquish the sole glory of those actions to him, and declare that he had done them by his own authority, and without their *participation*. 35. All the voices were in his favour, and he returned from his trial as he used to do from battle, with glory and universal applause. Such dignity has true valour, that in a manner it seizes the admiration of mankind by force. 36. This bold and manly deportment had so good an effect, that his enemies declined any further prosecution: and he and his colleague were honourably acquitted. 37. His enemies, however, jealous of his glory, were determined to mortify him, and with this view, procured him to be elected the city scavenger; but he accepted the place with thanks, and declared, that instead of thinking himself disgraced by the office, he would render it honourable by the manner of discharging it.

Questions for Examination.

1. What was the condition of Thebes at this time?
2. What was the conduct of the Spartans on this occasion?
3. What preliminary steps did they take?

---

* The speech of Epaminondas well deserves to be transcribed at length: "I was in hopes," said he, "that my successes, and the advantages you derive from them, would have been sufficient motives to induce you to acquit me; but since they are not, I only wait for your sentence, and am ready both to accuse and condemn myself; only let posterity be as well apprized of my crime as they will be of my punishment. Let them know, that I am put to death for having so successfully led your troops into Laconia, where no enemy had ever penetrated before, and for having been the first who made that country feel the dreadful effects of your victorious arms; that I die for having restored the Messenians to their ancient patrimony; for having re-united the Arcadians, and ruined the Lacedæmonians; for having increased your strength, enlarged your conquests, and raised you to this present height of power and glory. All I farther beg is, that it may be engraved on my monument, that he who hath done you all these services *was punished with death!*"

4. What was the reply of the Thebans?
5. What followed?
6. Did not this discourage the Thebans?
7. By what means did he encourage his soldiers?
8. What wise precaution did Epaminondas take?
9. Was a battle resolved on?
10. What determined the Theban counsels?
11. What was the respective force of the two armies?
12. What rendered the Lacedæmonian army ineffective?
13. What, in some measure, counterbalanced these evils?
14. How was the Spartan army drawn up?
15. What was the disposition of the Theban forces?
16. Give some particulars of the action.
17. How was this movement rendered ineffectual?
18. Was it a well contested engagement?
19. What at length occasioned their discomfiture?
20. Was this an important overthrow?
21. How was this news received at Sparta?
22. What was their motive for this conduct?
23. What was the conduct of the citizens in general?
24. In what dreadful predicament were the survivors placed?
25. Was this law enforced on this occasion?
26. How did they act in this emergency?
27. By what expedient did he maintain the law, and yet extricate himself from this unpleasant dilemma?
28. Were the consequences of this defeat soon felt?
29. What exploits did Epaminondas perform?
30. What was remarkable in the Greeks?
31. How was this exemplified?
32. What was the penalty attached to this offence?
33. Which was first tried?
34. How did Epaminondas conduct himself?
35. What was the result of this speech?
36. Did this effectually prevent farther trouble?
37. What proof of petty malice did they show?

SECT. III.

5. Treach'erously, *ad.* faithlessly; perfidiously; by treason; by stratagem.
22. Drach'mas, *s.* silver coins value 7½d.
24. Auxil'iaries, *s.* troops sent to assist.
31. Halt, *v.* to stop.

---

1. In the meantime the Spartans, struck with consternation at their late defeat, applied to the Athenians for suc-

cour; and that people, notwithstanding their jealousy of their old rivals, engaged to assist them with all their forces. They likewise had recourse to the Persian king for the same purpose: but Pelop'idas, undertaking an embassy to the court of that prince, prevailed upon him to remain neuter.*

2. Soon after this, Pelop'idas was sent with an army against Alexander, king of Pheræ,† one of the most sanguinary tyrants that ever existed, and who had, for some time, given great disturbance to the whole country of Thessaly. 3. This savage had caused several persons to be buried alive, others to be dressed in the skins of bears and other animals, and then baited them with dogs, or shot at for his diversion. 4. This monster, however, Pelopidas compelled to submission; and even endeavoured, by mild usage, to reform the natural brutality of his temper; but Alexander, instead of being grateful for the salutary counsels that were given him, resolved to take the first opportunity of being revenged on his benefactor. 5. Nor was it long before an occasion offered; for Pelop'idas being appointed ambassador to Alexander, was *treacherously* seized, and made prisoner, contrary to the laws of nations and humanity. 6. In vain the Thebans complained of this violation of laws: in vain they sent a powerful army, but headed by indifferent generals, to revenge the insult: their army returned without effect, and Alexander treated his prisoner with great severity. 7. It was reserved for Epaminon'das to bring the tyrant to reason. Entering Thessa'lia at the head of a powerful army, his name spread such terror, that the tyrant offered terms of submission, and delivered up Pelop'idas from prison.

* It was one great misfortune attending the popular governments of Greece, that the greatest services were generally forgotten on the slightest reverse of fortune. Epaminondas having made an unsuccessful irruption into Peloponnesus, he was removed from the command of the troops, and reduced to the condition of a private man, till the exigences of the state compelled his recall to his former station.

† A town in Thessaly.

8. Pelop'idas was scarcely set at liberty, when he resolved to punish the tyrant for his perfidy and breach of faith. He led a body of troops against him to a place called Cynoceph'aly,* where a bloody battle ensued, in which the Thebans were victorious, but Pelop'idas was unfortunately slain. 9. His countrymen considered those successes as very dearly earned which were purchased at the expense of his life. His death was equally lamented by the Thebans and Thessa'lians, who begged and obtained the honour of performing his funeral rites, which were very grand and magnificent. 10. Alexan'der himself was soon after killed by his wife Thebe, and her three brothers, who, long disgusted with his cruelties, had resolved to rid the world of such a monster. 11. It is said that his whole palace was every night filled with guards, except his bed-chamber, which was an upper room, guarded by a dog, and ascended by a ladder. 12. Thebe allured away the dog, and covered the steps of the ladder with wool, to prevent noise; then her three brothers ascending, one of them seized him by the feet, and another by the hair, and the third stabbed him to the heart.

13. In the mean time, the war between the Thebans and Spartans was carried on with unabated vigour.† The Theban troops were commanded by their favourite general Epaminon'das; Agesila'us, the only man in Greece then capable of opposing him, was at the head of the Spartans. 14. The first attempt of Epaminon'das in this campaign showed his great abilities, and his skill in the art of war. Hearing that Agesila'us had begun his march for Mantine'a, and had left but few citizens to defend Sparta, he marched directly thither by night, with a design to take the city by

* A town in Thessaly.

† Hitherto the Thebans had not attempted maritime warfare, but now, by the advice of Epaminondas, they built and fitted out a hundred galleys.

surprise, as it had neither walls nor troops to protect it. 15. Agesila'us, however, had an intimation of his design, and despatched one of his cavalry to apprize the city of its danger; soon after which he himself arrived with powerful succour: and scarcely had he entered the place when the Thebans were seen crossing the Euro'tas, and advancing against the city. 16. Epaminon'das finding his design was discovered, thought it below his character to retire without making some attempt. He therefore employed valour instead of stratagem, and attacking the city at several quarters, penetrated as far as the public place, and made himself master of that part of Sparta which lay upon the hither side of the river. 17. Agesila'us exerted himself with greater activity than could have been expected from one of his years. He saw well that it was not now time to spare himself, and to act only upon the defensive, but that he had need of all his courage and intrepidity to repel such an assailant. 18. His son, Archida'mus, at the head of the Spartan youth, behaved with incredible bravery wherever the danger was greatest; and with his small troop, stopped the enemy, and made head against them on all sides.

19. A Spartan youth, named Is'adas, filled not only his countrymen but even the enemy with admiration of his valour. He was of a beautiful countenance, an elegant shape, an advantageous stature, and just in the prime of youth; he had neither arms nor clothes upon his body, which shone with oil. 20. Upon the first alarm he ran out of his house, with a spear in one hand and a sword in the other, and rushing into the thickest of the enemy, bore down all before him, laying numbers dead at his feet, without himself receiving the least wound. 21. Whether the enemy were confounded at the sight, as thinking him something more than human, or whether, says Plutarch, the gods took pleasure in preserving him on account of his

traordinary valour, remains a question. 22. His gallantry, however, was so much admired, that the Eph'ori decreed him a garland; but they afterwards fined him a thousand *drachmas* for having gone out to battle without armour.

23. Epaminon'das having failed in his design upon Sparta, was determined to strike some other blow that might compensate for his miscarriage. Hearing, therefore, that in order to protect Sparta, all the troops had been withdrawn from Mantine'a, he resolved to march thither without delay, but previously despatched a troop of horse to view its situation, and to clear the field of stragglers. 24. A little, however, before he reached Mantine'a, an army of six thousand Athenian *auxiliaries* arrived by sea; who, without allowing either themselves or their horses any refreshment, rushed out of the city, and attacked and defeated the Theban horse. 25. In the mean time, Epaminon'das was advancing with his whole army, with the enemy close upon his rear. Finding it impossible to accomplish his purpose before he was overtaken, he determined to halt and give them battle. 26. He had now got within a short way of the town, which has had the honour of giving its name to the conflict of that day; a conflict the most splendid, and the best contested, that is to be found in the history of Greece, or perhaps in that of any other country. 27. The Greeks had never fought among themselves with more numerous armies: the Lacedæmo'nians amounted to above twenty thousand foot, and two thousand horse; the Thebans to thirty thousand foot, and three thousand horse.

28. Epaminon'das marched in the same order of battle in which he intended to fight, that he might not be obliged, when he came up with the enemy, to lose, in disposing of his army, that precious time which cannot be recovered. 29. He did not march directly, and with his front to the enemy, but in a column upon the hills, with his left wing foremost, as if he did not intend to fight that day. When

he was over against them, at a quarter of a league's distance, he made the troops halt, and lay down their arms, as if he designed to encamp there. 30. The enemy were deceived by this step; and no longer expecting a battle, they quitted their arms, dispersed themselves about the camp, and suffered that ardour to cool which the near approach of a combat is wont to kindle in the hearts of soldiers.

31. Epaminon'das took advantage of this imprudent conduct of the enemy. By suddenly wheeling his troops to the right, he changed his column into a line; and having drawn out his choice troops, he made them double their files upon the front of his left wing, in order to add to its strength, and enable it to attack in a point the Lacedæmo'nian phalanx, which by the movement he had made faced it directly. He ordered the centre and right wing of his army to move very slowly, and to *halt* before they came up with the enemy, that he might not hazard the event of the battle upon troops of which he had no great opinion.

32. He expected to decide the victory with that body of chosen troops which he commanded in person, and which he had disposed in a column to attack the enemy in the form of a wedge. He was persuaded, that if he could penetrate the Lacedæmo'nian phalanx, in which the enemy's chief strength lay, he should find it no difficult matter to rout the rest of the army, by charging upon the right and left with his victorious troops.

33. To prevent the Athenians in the left wing from coming to the support of their right against his intended attack, he made a detachment of his horse and foot advance out of the line, and posted them upon a rising ground, in readiness to flank the Athenians if they should venture to advance to sustain their right.

34. After having drawn up his army in this manner, he moved on to charge the enemy with the whole weight of

his column. 35. They were greatly surprised when they saw Epaminon'das advancing towards them in this order, and immediately flew to their arms, bridled their horses, and made all the haste they could to their ranks.

Questions for Examination.

1. To whom did the Spartans have recourse in their calamity?
2. Against whom did the Thebans next direct their arms?
3. What cruelties was he guilty of?
4. What success did Pelopidas experience?
5. Did an occasion offer for this purpose?
6. Did the Thebans demand redress?
7. Who brought the tyrant to reason?
8. How did Pelopidas act on regaining his liberty?
9. Was his death considered as a calamity?
10. What was the fate of the tyrant?
11. What precautions did he take to ensure his safety?
12. How did his wife overcome these obstacles?
13. What was the state of the war between Thebes and Sparta?
14. What were the first measures of Epaminondas?
15. Did the enterprise succeed?
16. How did Epaminondas act on finding his design discovered?
17. What was the conduct of Agesilaus?
18. Was he well seconded by his son?
19. What extraordinary act of valour was displayed?
20. What was his conduct?
21. By what means did he thus escape?
22. What was the reward of his valour?
23. What other enterprise did Epaminondas undertake?
24. What frustrated this enterprise?
25. What was the situation of Epaminondas?
26. What was the nature of the approaching conflict?
27. What was the number of the respective forces?
28. What was the order of the Theban march?
29. What feint did he use?
30. Were the enemy deceived by this stratagem?
31. What was the conduct of Epaminondas?
32. By what means did he expect to decide the victory?
33. How did he oppose the Athenians?
34. How did he commence the attack?
35. What was the conduct of the enemy on the occasion?

SECT. IV.

6. Cuir'ass, s. a piece of defensive armour worn on the breast.
15. Predeces'sor, s. one that goes before.
19. Compet'itor, s. a rival, one who claims the same thing.
29. Prohibi'tion, s. a forbidding.

---

1. WHILE Epaminon'das was marching against the enemy, the cavalry that covered his flank on the left, the best at that time in Greece, consisting entirely of Thebans and Thessa'lians, had orders to attack the enemy's horse. 2. The contest here was violent, but not long. The Lacedæmo'nian horse were soon repulsed, and obliged to take refuge behind their infantry. In the mean time, Epaminondas, with his body of foot, had charged the Lacedæmo'nian phalanx. The troops fought on both sides with incredible ardour, both the Thebans and Lacedæmo'nians being resolved to perish rather than yield the glory of arms to their rivals. 3. They began fighting with their spears; but these being soon broken in the fury of the combat, they charged each other sword in hand, and a terrible carnage ensued. Despising danger, and desirous only of distinguishing themselves by the gallantry of their conduct, the men chose rather to die in their ranks than lose a step of their ground.

4. This terrible slaughter having continued for some time, without victory inclining to either side, Epaminon'das, to turn the scale in his own favour, determined to make an extraordinary effort in person, without regard to the danger of his own life. He formed, therefore, a troop of the bravest and most resolute about him; and putting himself at the head of them, made a vigorous charge upon the enemy, where the fight was hottest, and wounded the general of the Lacedæmo'nians with the first javelin he threw. 5. The troops by his example having wounded, or killed all that stood in their way, broke and penetrated the

phalanx. The Lacedæmo'nians, dismayed by the presence of Epaminon'das, and overpowered by the weight of that intrepid party, were obliged to give ground. The bulk of the Theban army, animated by their general's example and success, drove back the enemy upon their right and left, and made great havock among them. 6. But some troops of the Spartans, perceiving that Epaminon'das was carried away by his ardour, suddenly rallied, and returning to the charge, overwhelmed him with a shower of javelins, and a Spartan named Callic'rates gave him a mortal wound with a javelin in his breast, through his *cuirass*. 7. The wood of the javelin being broken off, and the iron head remaining in the wound, the torment was intolerable, and he fell immediately. Upon this the battle raged around him with redoubled fury; one side exerting their utmost efforts to take him alive, and the other to save him. The Thebans at last gained their point, and carried him off, after having put the enemy to flight.

8. After a variety of manœuvres, and alternate losses and advantages, the troops on both sides ceased fighting, and rested upon their arms; and the trumpets of the two armies, as if by mutual consent, sounded the retreat at the same time. 9. Each party pretended to the victory, and erected a trophy; the Thebans, because they had defeated the right wing, and remained masters of the field; the Athenians, because they had cut the general's detachment in pieces. 10. From this point of honour, both sides at first refused to ask leave to bury their dead; which, with the ancients, was confessing their defeat: the Lacedæmo'nians, at length, however, sent to demand that permission; after which, the rest hastened to pay the last duties to the slain.

11. In the mean time, Epaminon'das had been carried into the camp, and the surgeons, after having examined the wound, declared that he would expire as soon as the head of the dart was drawn out. 12. These words filled all that

were present with the greatest affliction, as depriving them of all hope of preserving so great a man to be a blessing to his country. 13. For himself, the only concern he expressed was about his arms and the fate of the battle. When they showed him his shield, and assured him that the Thebans were the conquerors, turning towards his friends with a calm and serene air, "All then is well," said he, and soon after, upon the head of the javelin being extracted from his body, he expired in the arms of victory.*

14. As the glory of Thebes arose with Epaminon'das, so it fell with him; and he is, perhaps, the only instance of one man's being able to inspire his countrymen with a love of military fame without having had a *predecessor*, or leaving an imitator of his example.

15. The battle of Mantine'a was followed by a peace which was ratified by all the states of Greece, except Sparta. The conditions of it were that every state should retain what they possessed, and hold it independent of any other power. 16. Nothing remarkable happened for some time after this, except an expedition of Agesila'us into Egypt, whither he went to assist Ta'chos, who had usurped the throne of that kingdom. 17. Upon his arrival in Egypt every one was eager to see a man who had acquired so splendid a reputation. Accordingly great multitudes of people flocked to the place where he was; but how much were they surprised, when, instead of an elegant portly figure, they found a little old man lying on the grass, with his clothes threadbare, and his hair uncombed! 18. They were still more astonished, upon their offering him presents of perfumes and other Egyptian luxuries: "Give these things," said he, "to my helots; Spartan freemen know not how to use them." 19. Being ill-used by Ta'chos,

* On some of his friends bitterly lamenting his untimely death, and his leaving no posterity, he answered, "*Yes, I have left two fair daughters, the victory of Leuctra and this of Mantine'a, to perpetuate my memory.*"

whom he found very ungrateful, he joined Nectane'bus, his nephew, and raised him to the throne;* and when he, in his turn, was opposed by another *competitor*, Agesila'us found means to defeat all the attempts of this last, and left Nectane'bus in possession of the supreme power. 20. As a reward for his services, he received a present of two hundred and thirty talents of silver; and was treated besides with every mark of gratitude and respect. 21. In returning home he was driven into the haven of Menela'us, a city of Egypt, where he was attacked with an acute disease that carried him off, in the eighty-first year of his age and thirty-seventh of his reign.

22. The character of Agesila'us was a compound of very different and even opposite qualities. He was little of stature, and lame of a leg: indeed, so fully was he convinced of the meanness of his appearance, that he would never suffer any statue of him to be erected during his life; and he strictly prohibited the Spartans from erecting any after his death. 23. He always paid the utmost deference to the senate and the Eph'ori, by which means he had it in his power to execute all his designs without any opposition. A rigid observer of the old Spartan plainness and frugality, he was capable of enduring the greatest labour and fatigue. 24. The love of his children was a distinguished feature in his character. One day, when a friend found him riding

* This desertion of Tachos is a blot in the character of Agesilaus severely censured by Plutarch. The only excuse that can be offered for him is, that Tachos did not treat him with all the respect to which he considered himself entitled; refusing him the post of generalissimo of his forces, and making him only captain of the band of mercenaries; but the true reason appears to have been the splendid offers of Nectanebus, which made this latter very suspicious of his fidelity when the new competitor for the crown advanced his pretensions. The blame of this double-dealing rests more, however, with the institutions of Lacedæmon than with Agesilaus himself, it being a Spartan maxim, *that all things are just which are profitable to our country.*

with them on a hobby-horse, and expressed some surprise, "Say not one word of this," said he, "till you yourself become a father." 25. His generosity to his enemies was exceeded only by his partiality to his friends. Of the latter he gave a remarkable proof in his request to Idri'eus, prince of Caria, in favour of Ni"cias: "If Ni"cias," said he, "be innocent, acquit him on his own account; if guilty, acquit him on mine; in any event, acquit him." 26. He had a very singular way of deceiving his enemies. When about to enter upon a march, he took care to publish the true account of his intended route and time of marching; which not being believed, he generally had the pleasure of hearing that they had moved on a different day, and taken a different road from that which they ought to have taken. 27. So high was his reputation both for courage and conduct, that the Spartans appointed him not only their general but likewise their admiral; a mark of honour never conferred upon any one before.

28. Of all the Greeks the Athenians were the most remarkable for their love of the polite arts, and particularly for their attachment to the stage. This last passion, indeed, they now carried to such an extravagant length, that, according to Plutarch, it cost more to represent some of the famous pieces of Soph'ocles and Eurip'ides than it had done to carry on the war against the barbarians. 29. And, in order to support this charge, they seized upon the fund which had been set apart for the war, with a *prohibition*, upon pain of death, ever to advise the applying of it to any other purpose. 30. They not only reversed this decree, but went as far the other way, making it death to propose the restoring this fund to the uses for which it had been originally raised. 31. It is not to be supposed, that the other states of Greece would pay much respect to a people that were thus immersed in luxury and dissipation; and accordingly, many of those who had hitherto been in-

A.J.C. 358. alliance with the Athenians now commenced hostilities against them. 32. This war, however, which was soon terminated, was not attended with any remarkable event, except that Cha'brias, the Athe'nian general, at the siege of Chios,* preferred his honour to his life, and chose to perish in his vessel rather than abandon her. 33. In the mean time, a power was growing up in Greece, hitherto unobserved, but now too conspicuous and formidable to be overlooked in the general picture: this was that of the Macedo'nians, a people hitherto obscure, and in a manner barbarous; and who, though warlike and hardy, had never yet presumed to intermeddle in the affairs of Greece: but now several circumstances concurred to raise them from that obscurity, and to involve them in measures, which, by degrees, wrought a thorough change in the state of Greece. It will be necessary, therefore, to begin with a short account of their origin and progress to power, before we enter into a detail of that conspicuous part which they afterwards performed on the theatre of the world.

Questions for Examination.

1. What orders were now given?
2. What wast he issue of the contest?
3. How was the combat carried on?
4. To what expedient did Epaminondas now have recourse?
5. What was the success of this manœuvre?
6. What fatal misfortune overbalanced this success?
7. What was the consequence of this occurrence?
8. What was the result of the battle?
9. Which party claimed the victory?
10. How was it at length decided?
11. What was the situation of Epaminondas?

---

* Pronounced Ki'os, now Scio, an island in the Ægean Sea, between Lesbos and Samos.

12. How was the intelligence received?
13. Did Epaminondas himself betray any emotion?
14. Was his death of great importance to Thebes?
15. What followed the battle of Mantinea?
16. What was the next event of importance?
17. What surprised the multitude that went to see Agesilaus?
18. What astonished them still more?
19. Did he continue to assist Tachos?
20. What reward did he receive for his services?
21. Where did he die?
22. What was the character of Agesilaus?
23. Did he affect absolute power?
24. What other distinguished feature was there in his character?
25. What were his chief virtues?
26. By what stratagem did he deceive his enemies?
27. What proof did the Spartans give of the high idea they entertained of him?
28. What distinguished the Athenians from the other states of Greece?
29. How did they support these expensive exhibitions?
30. To what extent did they carry this?
31. What was the consequence with respect to the other states of Greece?
32. Was this war attended with remarkable circumstances?
33. What power was now becoming formidable in Greece?

CHAP. XII.

From the Foundation of the Kingdom of Macedon to the Death of Philip.

SECT. I.

3. Incur'sions, *s.* invasions without conquests.
5. Hos'tage, *s.* a person given as a pledge for the performance of certain conditions.
   Sig'nally, *ad.* remarkably, eminently.
21. Ver'ified, *v.* proved to be true.
25. Quo'ted, *v.* cited, produced.
   Pre"cedent, *s.* an example.

28. Era'sed, *v.* destroyed.
30. Offi''ciate, *v.* to perform one's duty.
34. Sacrile'gious, *a.* violating things sacred; pollnted with the crime of sacrilege.

I. The first king who is mentioned, with any degree of certainty, to have reigned in Macedo'nia, was Car'anus, by birth an Argive, and said to be the sixteenth in descent from Her'cules.* It was upon this foundation that Philip afterwards grounded his pretensions to be of the race of Her'cules, and assumed to himself divine honours. 2. Car'anus is commonly supposed to have led forth a body of his countrymen, by the advice of the oracle, into those parts where he settled, and to have made himself king; and having, according to the general account, reigned twenty-eight years, the succession was continued in his family to the times of which we are about to treat. 3. Little worth notice is recorded of these kings, who were generally employed in defending themselves against the *incursions* of their neighbours; and as to their domestic affairs, they

---

* Though Macedonia was, from its earliest origin, governed by kings, and had no other laws than the will of its sovereigns, yet the inhabitants preserved, in general, greater liberty than was enjoyed under most of the Grecian commonwealths. Their monarchs ruled according to the maxims of natural equity, and the counsels of wise and experienced men. As might naturally be expected, the people were warmly attached to their princes, and cheerfully obeyed commands resembling more the dictates of paternal authority than the stern decrees of a despot. As an instance of the freedom with which the kings of Macedon permitted themselves to be treated, we may mention, that when Philip, after drinking hard, had decided the cause of a poor woman unjustly, she cried out, "*I appeal!*" "*To whom?*" said the king. "*From Philip,*" replied she, "*with his head disturbed with wine, to Philip when he shall be sober and in his right senses.*" This rebuke the king received without showing the least resentment.

The religion of the Macedonians differed little from that of Greece; their princes occasionally officiated as priests, and offered sacrifices for themselves and the people. In general they were frugal and temperate, but their feasts were magnificent; and to these feasts young men were admitted as soon as they had killed a wild boar fairly with their spears.

were remarkable only for frequent murders and usurpations.*

4. Amyn'tas, the father of Philip, left two eldest sons, Alexan'der and Perdic'cas, both of whom possessed the throne in their turn. The second of these left a son, named Amyn'tas, who, while yet an infant, succeeded his father; but the state of public affairs requiring a prince of mature years, Amyn'tas was soon deposed, and his uncle Philip advanced in his room.

5. Philip began his reign in the twenty-fourth year of his age, and the first year of the 105th olympiad. He had received a considerable part of his education at Thebes, whither he had been carried in his youth as a *hostage;* and he there acquired, under Epaminon'das, that intimate acquaintance with the art of war, as it was then conducted, which he afterwards displayed so *signally* during the whole course of his reign. 6. He had now, indeed, occasion for all his activity and address, for he was surrounded with almost as many enemies as he had neighbours. The Illyr'ians, who had seized a part of his dominions, were preparing to attack him with a great army; the Pæo'nians were making daily incursions into his territories; and he had, at the same time, the misfortune to have two pretenders to his crown, Pausa'nias, the Lacedæmo'nian, who was supported by the Thra'cians, and Argæ'us, whom the Athenians had undertaken to assist.†

---

* The name of Archela'us, one of these kings, ought to be rescued from oblivion, not for his warlike exploits, but for his love of learning and learned men. He had always many about his court, whom he not only maintained with a magnificence worthy of a prince, but conversed with them as freely as if they had been his equals. Among these was Euripides the tragic poet. Archela'us appears to have lived and reigned in peace and honour, but was at length cut off by the treachery of his favourite Crat'erus, who, however, soon expiated his crime by his own death.

† It is the peculiar felicity of this prince, that his fame suffers no diminution from any part of his reign, whether we consider the condition from which he raised the kingdom, or the height to which,

7. Under these circumstances, with so many enemies to oppose at once, even before he was well settled on the throne, his first care was to make sure of his own people, to gain their affections, and to raise their spirits; for they were very much disheartened, having lost above four thousand men in a battle they had lately fought with the Illyr'ians. 8. He succeeded in these points by his dexterity and address, and still more by the force of his eloquence, of which he was a great master. 9. His next step was to train and exercise them, and reform their discipline. He likewise instituted the famous Macedonian phalanx, which did so much execution. 10. It was an improvement upon the ancient method of fighting among the Grecians, who generally drew up their foot so close as to stand the shock of the enemy without being broken.

11. The complete phalanx was thought to contain above sixteen thousand men; though it was also taken in general for any company or party of soldiers, and frequently for the whole body of foot. 12. But this of Philip's invention is described by Polyb'ius to be an oblong square, consisting of eight thousand pike-men, sixteen deep, and five hundred in front; the men standing so close together, that the pikes of the fifth rank were extended three feet beyond the line of the front. 13. The rest, whose distance from the front made their pikes useless, rested upon the shoulders of those who stood before them, and so locking them together in file, pressed forward to support and push on the former ranks, by which means the assault was rendered more violent, and almost irresistible.

14. Philip having settled his affairs at home, and compromised all differences with such of his enemies as lay

---

under his auspices, it arrived. His reign, though crowded with wars, and adorned with many splendid victories, was, however, a *reign of policy*, in which the judgment of the prince effected more than the bravery of the people.

nearest to him, turned his arms against the Athenians, who had marched to Metho'ne,* to assist Argæ'us. 15. He gave them battle, and defeated them; and the death of Argæ'us, who was killed in the action, put an end to the dispute; for he permitted the Athenians, when they were in his power, to return home. 16. This instance of his moderation gained so far upon them that they soon after concluded a peace with him; which yet he observed no longer than was necessary for securing the other parts of his dominions.

17. Accordingly, he marched northward, and subdued first the Pæo'nians, and afterwards the Illyr'ians, the latter of whom he likewise compelled to restore all the conquests they had made in Macedo'nia. He next made himself master of Amphip'olis, which lay upon the river Stry'mon, and was the key of his dominions on that quarter. 18. This place he had seized in the beginning of his reign, and afterwards abandoned in compliment to the Athenians, to whom it originally belonged; but now being less apprehensive of the displeasure of that people, he made an entire conquest of it, and added it to his dominions. The Athenians themselves, however, he always treated with great respect whenever they fell into his hands, as he particularly did upon his taking possession of Pyd'na† and Potidæ'a; for this last place being garrisoned by the Athenians, he sent them home safe with many marks of civility.

19. Proceeding still in his encroachments upon his neighbours, he seized the city of Cren'ides,‡ which had been built only two years before, and he now called it Philippi from his own name. 20. Here he discovered a gold mine which every year produced a hundred and forty-four thousand pounds sterling; and this, which was an immense sum

* A town of Peloponnesus.

† A town of Macedonia, between the rivers Aliac'mon and Lydius.

‡ It was likewise called Datum or Datos, and afterwards celebrated for the defeat of Brutus and Cassius.

for that age, was much more serviceable than fleets and armies in fighting his battles; and he seldom failed to make use of it in every negotiation. 21. It is said, that consulting the oracle of Delphos, concerning the success of an intended expedition, he received for answer, "That with silver spears he should conquer all things." He took the hint, and, by his success, *verified* the prediction of the oracle. 22. Indeed, he was less proud of the success of a battle than of a negotiation; well knowing, that his soldiers and generals shared in the former, whereas the honour of the latter was all his own.

23. But a larger field was now opening to his ambition. The natural divisions of the states of Greece were at no time wholly cemented, and they now broke out upon a very particular occasion. 24. The first cause of the rupture (which was afterwards called the sacred war) arose from the Pho'cians having ploughed up a piece of ground belonging to the temple of Apollo at Delphos. Against this all the neighbouring states exclaimed as a sacrilege: the offenders were cited before the council of the Amphic'tyons, who had the care of sacred matters; and they were cast, and fined in a very heavy sum. 25. This the Pho'cians were unable to pay, they therefore refused to submit to the decree: they alleged, that the care and patronage of the temple anciently belonged to them; and to prove this, they *quoted* a *precedent* from Homer.

26. Philome'lus, one of their citizens, had the chief hand in exciting them to take up arms: he raised their ardour, and was appointed their general. 27. He first applied himself to the Spartans, who had likewise been fined by the Amphic'tyons for having seized the Cadme'a* after the battle of Leuctra. For this reason they were very well disposed to join him, but did not yet think proper to

* The citadel of Thebes.

declare themselves openly: nevertheless, they encouraged him secretly, and supplied him with money; by which means he raised troops, and, without much difficulty, got possession of the temple. 28. The principal opposition he met with in the neighbourhood was from the Lo'crians; but having defeated them, he *erased* the decree of the Amphic'tyons, which had been inscribed on the pillars of the temple. 29. Willing, however, to give a colour to his proceedings, he thought it convenient to consult the oracle, and to procure an answer in his favour. 30. But when he applied to the priestess for that purpose, she refused to *officiate*, until, being intimidated by his threats, she told him, the god left him at liberty to act as he pleased; which he looked upon as a good answer, and as such took care to publish it.

31. The Amphic'tyons meeting a second time, a resolution was taken to declare war against the Pho'cians. Most of the states of Greece engaged in the quarrel, and espoused the cause of the one party or the other. 32. The The'bans, the Lo'crians, the Thessa'lians, and several other neighbouring states, declared in favour of the god; whilst Athens, Sparta, and some other cities of Peloponne'sus, joined with the Pho'cians. 33. This war, which lasted for some time, was not remarkable for any thing, except that which distinguishes, or rather disgraces, all religious wars, I mean, the cruelties exercised by both parties. 34. The Thebans having taken some prisoners, condemned all to die, as *sacrilegious* wretches: and the Pho'cians in their turn, by way of reprisal, inflicted the same punishment on their captives. Nay, Philome'lus, their leader, being attacked on an eminence, and finding it impossible to escape, threw himself headlong from a rock, rather than fall alive into the hands of his enemies. He was succeeded by Œnomar'chus.

35. Philip did not choose to interfere in this quarrel,

which it was rather his interest to encourage than suppress; being well pleased to see the different states of Greece weaken one another, and thus render them all an easy prey to him when he should be at liberty to attack them.

Questions for Examination.

1. Who was the first king of Macedon?
2. What is remarkable in the reign of Caranus?
3. What is recorded of the succeeding kings?
4. What paved the way for Philip's accession?
5. When did Philip begin his reign, and what education had he received?
6. What difficulties had he to contend with?
7. What was his first care?
8. Was he successful?
9. What was his next step?
10. What was the phalanx?
11. How many men did it contain?
12. What was the phalanx of Philip's invention?
13. What was the use of the remaining eleven ranks?
14. What was Philip's first expedition?
15. What was the result of this expedition?
16. What was the consequence of this moderation?
17. What farther expeditions did he undertake?
18. Was this his first attack on that city?
19. Was he satisfied with these acquirements?
20. What fortunate discovery was here made?
21. What response did he receive from the oracle of Delphi or Delphos?
22. What was his greatest pride?
23. What favourable circumstances now occurred?
24. What occasioned the rupture?
25. Did the Phocians submit to this decree?
26. Who encouraged this resistance?
27. From whom did he receive assistance?
28. From whom did he experience opposition?
29. What pretence did he use?
30. What was the answer of the oracle?
31. What measures were adopted?
32. Mention the principal states, and what party they espoused.
33. For what was this war remarkable?
34. What were these cruelties?
35. What part did Philip take in this quarrel?

SECT. II.

2. Superfi''cial, *a.* lying on the surface, not profound.
Incul'cating, *part.* teaching, instructing.
12. Mechan'ic, *s.* a low workman.
13. Embez'zled, *v.* applied to their own use.
15. Imped'iments, *s.* hindrances, defects.
Insurmount'able, *a.* not to be overcome.
20. Impet'uous, *a.* violent, vehement.
Met'aphor, *s.* a change from a natural to a figurative expression.
Apos'trophe, *s.* a sudden turn in a discourse.
Ma'nes, *s.* a ghost, shade, departed soul.
22. Reinforce'ment, *s.* a fresh supply of troops.
25. Plau'sible, *a.* apparently just, specious.
27. Protract', *v.* to lengthen out.

---

1. It was just on the conclusion of this sacred war that Alexander the Great was born.* 2. In his earlier years he had several masters to teach him music, and other *superficial* accomplishments: but when he grew up, his father wrote to Ar'istotle, the most celebrated philosopher of his time, begging he would come and undertake the education of his son, and inspire him with those sentiments of magnanimity and justice which every great man ought to possess, and which no other person was so capable of *inculcating*. 3. He added, "I return thanks to the gods, not so much for having given me a son, as for having given him to me in the age in which Ar'istotle lives."

4. Being desirous of reducing Thrace under his dominion, he determined to make himself master of Metho'ne,† which obstructed his designs in that quarter. He accordingly besieged it, obliged it to surrender, and levelled it with the ground. 5. He lost one of his eyes before this place by a very singular accident. Astor of Amphip'olis had offered

* This important event happened in the one hundred and sixth olympiad, 355 years B. C. on the very night that the famous temple of Diana at Ephesus was burnt by Eros'tratus.

† This is not the same Methone as that mentioned p. 228, but a town of Macedonia, south of Pella.

him his services, telling him that he was so excellent a marksman, that he could bring down birds in their most rapid flight. "Well," said Philip, "I will take you into my service when I make war upon starlings;" which answer stung the archer to the quick. 6. He immediately threw himself into the town, and let fly an arrow, on which was written, "To Philip's right eye." This carried a most cruel proof of his skill as an archer, for he hit Philip in the right eye; and that prince sent him back the same arrow, with this inscription, "If Philip takes the city, he will hang up Astor;" and accordingly he was as good as his word.*

7. After this, Philip marched to the relief of the Thessalians, who had implored his assistance against their tyrant Lyc'ophron, the successor of Alexander of Phe'ræ. 8. This man, after having acted the part of a deliverer for some time, renewed all the cruelties and barbarities of his predecessor; and being supported by a large body of Pho'cians under Œnomar'chus, he thought himself secure from all opposition. 9. Philip, however, attacked him boldly, routed his army, killed six thousand men upon the field of battle; and three thousand Pho'cians who were taken prisoners, were by his order thrown into the sea, as sacrilegious wretches, the professed enemies of religion.†

10. Having thus freed the Thessa'lians, he resolved to carry his arms into Pho'cis, and with this view was going to take possession of Thermop'ylæ, the key of Greece, and especially of At'tica on that side; but the Athenians being informed of his intention, took care to be beforehand with him, and sent a body of troops to occupy that pass: and Philip, unwilling to come as yet to an open rupture with

* This story, though gravely told by many historians, appears extremely problematical.

† Philip, however, had been previously defeated by Œnomar'chus in two several engagements.

them, thought proper for the present to relinquish his design. 11. The Athenians were roused to this exertion of spirit by the persuasion of Demos'thenes, the celebrated orator, who, from the beginning, foresaw the ambitious views of Philip and the power he had of carrying them into effect.

12. This illustrious orator and statesman, whom we shall hereafter find acting so considerable a part in the course of this history, was born in the last year of the ninety-ninth olympiad. He was the son, not of a mean and obscure *mechanic*, as Juvenal has represented him, but of an eminent Athenian citizen, who had raised a considerable fortune by the making of arms. 13. At the age of seven years he lost his father; and to add to this misfortune, the guardians to whom he was entrusted neglected his education, and wasted or *embezzled* a considerable part of his inheritance. 14. The first specimen he gave of his abilities as a speaker, was in pleading against these corrupt guardians; though here the goodness of his cause was of more avail than the force of his eloquence; for his early attempts were unpromising, and soon convinced him of the necessity of a graceful and manly pronunciation. 15. In this respect, indeed, he laboured under *impediments* that at first sight might appear to be altogether *insurmountable*. He had a stammering in his speech; but this he corrected by pronouncing orations with pebbles in his mouth. He had a weak and effeminate voice; but this he strengthened by repeating speeches or verses when he was out of breath either with running, or with walking up hill. He had an awkward and ungraceful gesture; but this he regulated and improved by declaiming privately before a looking-glass. And conscious of the natural aversion of the human mind to submit to severe study, he compelled himself as it were to perform this part of his duty; for having built a closet under ground for the express purpose of improve-

ment, he sometimes confined himself there for two or three months together; and in order to cut off all possibility of his coming abroad, shaved one half of his head, while he left the other unshaved.

16. But even all these preparations would not have been sufficient, had it not been for the salutary advice and instructions of the player, Sat'yrus. 17. This man, having one day met Demos'thenes overwhelmed with shame and confusion on account of his having been hissed in a public assembly of the people, for his awkward and uncouth delivery, desired him to repeat some verses of Soph'ocles, which he accordingly did: the other repeated them after him, but with such a different tone and accent as fully convinced him that he knew very little of elocution. 18. But by the instructions of Sat'yrus, however, and his own perseverance, he at last attained to such perfection in the art of delivery, that he surpassed all his contemporaries as much in this as he did in the more noble and sublime parts of his profession. In a word, he soon began to be looked upon as the standard of true eloquence; insomuch that people flocked from all parts of Greece to hear him, and none of his countrymen have been put in competition with him; nor, even among the Romans, any but Ci''cero. 19. And though it has been made a question by the ancient writers, to which of the two they should give the preference, they have not ventured to decide it, but have contented themselves with describing their different beauties, and showing that they were both perfect in their kind.

20. His eloquence was grave and austere, masculine and sublime, bold, forcible, and *impetuous*, abounding with *metaphors*, *apostrophes*, and interrogations, which, with his solemn way of invoking and appealing to the gods, the planets, the elements, and the *manes* of those who fell at Sal'amis and Mar'athon, had such a wonderful effect upon his hearers, that they thought him inspired. 21. Indeed,

the counsels and conduct of his countrymen were so much under his control, and he had it so much in his power to lead them into any measures he thought proper to recommend, that Philip used to say, he was more afraid of him than of all the fleets and armies of the Athenians, and that he had no enemy but Demos'thenes.

22. Philip not choosing to attack the Athenians at present, turned his arms against their allies, particularly the Olyn'thians, whom he easily subdued, notwithstanding a *reinforcement* sent them from Athens; and having taken their city, he plundered it, and sold the inhabitants with the rest of the spoil. 23. His two illegitimate brothers, who were among the captives, he put to death, as he had formerly done the other. Justin says, that the protection which the Olyn'thians had given his brothers was the plea which he used for attacking them.

24. In the mean time, the Thebans being unable alone to terminate the war which they had so long carried on against the Pho'cians, addressed themselves to Philip, and solicited his assistance. 25. This he readily granted, being glad of so *plausible* a pretext for interfering in the affairs of Greece, and desiring at the same time to acquire the character of a religious prince; which he knew he should easily do by waging war against those who were convicted of sacrilege. 26. And in order to prevent the Athenians from thwarting his design by sending aid to the Pho'cians, he took care to amuse them with proposals of peace, which had so good an effect that they actually sent ten ambassadors, among whom were Æs'chines and Demos'thenes, into Ma"cedon, to carry on the treaty. 27. All of these, however, Philip found means to corrupt, except Demos'thenes: and he thus continued to *protract* the negociation, until he had marched into Pho'cis, and compelled the enemy, by the terror of his name, to surrender at discretion.

28. As to the allies of the Pho'cians, and particularly eight thousand mercenaries from Peloponnesus, he allowed them to return home without molestation, but the Pho'cians themselves were left entirely at his mercy. 29. As this, however, was an affair in which the Greeks in general were concerned, he did not think proper to act in it by his own private authority, but referred it to the Amphic'tyons, whom he caused to be assembled for that purpose. 30. But they were so much under his influence that they served only to give a sanction to his determination. They decreed, that three of the cities of Pho'cis should be demolished; that they who had fled, as being principally concerned in the sacrilege, should be stigmatized as accursed, and proscribed as outlaws; that they who remained in the towns should be dispersed in villages, and obliged to pay out of their lands a yearly tribute of sixty talents, until the whole of what had been taken out of the temple should be restored, (for it is to be observed that Philome'lus, their first leader, had plundered the temple,) and they were adjudged to lose their seat in the council of the Amphic'tyons, in which they had a double voice.* 31. This Philip got transferred to himself, which was a very material point, and may be looked upon as the principal step towards his gaining that authority which he afterwards exer-

* Philip proceeded to execute the decree of the Amphictyons with inflexible cruelty; and the silence with which this was done seemed more dreadful than the tumultuary ravages of the fiercest war. After their cities were demolished, the inhabitants were driven, like herds of cattle, to the settlements allotted them, and compelled to cultivate the fields for their cruel and unrelenting masters. Three years after these events, Phocis presented a piteous sight of unexampled devastation. The youth and men of mature age had perished in the war, or been dragged into captivity. The once flourishing and populous cities had been razed to the ground, and the villages were thinly inhabited by women, children, and wretched old men, whose silent, but emphatic sorrow, was more expressive than all the complaints they could have uttered, and fitly bespoke the misery of their condition, and barbarity of their conquerors.

cised in the affairs of Greece. 32. At the same time he gained, in conjunction with the The'bans, the superintendency of the Pyth'ian games, which the Corin'thians had forfeited for their having taken part with the Phocians. 33. Philip having in this manner accomplished his professed design, did not think it prudent as yet to disclose his secret views of ambition; he therefore returned in triumph into his own country.

Questions for Examination.

1. What important event happened on the conclusion of the sacred war?
2. What education did Alexander receive?
3. What remarkable expression did Philip use?
4. What conquest did he meditate, and what was his first attempt?
5. What happened at the siege of this place?
6. How did Astor revenge this insult?
7. What was Philip's next expedition?
8. What was the character of Lycophron?
9. Was Philip successful?
10. What was his next resolution, and how was it frustrated?
11. How were the Athenians roused to this exertion?
12. Who was Demosthenes?
13. What were the events of his youth?
14. What was the first specimen he gave of his abilities as an orator?
15. What impediments had he to overcome, and what means did he adopt for that purpose?
16. Were these methods effectual?
17. Why did Satyrus undertake to correct the defects of the orator?
18. To what eminence as an orator did he attain?
19. Was Cicero superior to Demosthenes?
20. For what kind of eloquence was he remarkable?
21. Was its influence great?
22. What enterprise did Philip next engage in?
23. What remarkable cruelty was he guilty of?
24. Who now solicited his assistance?
25. Was it granted?
26. How did he prevent the opposition of the Athenians?
27. How did Philip render this measure abortive?
28. How were the allies of the Phocians treated?

29. What treatment did they experience?
30. Was this fortunate for the Phocians?
31. To whom was this transferred?
32. What other advantages did he gain?
33. Did Philip at this time pursue his successes farther?

SECT. III.

3. Contig'uous, *a.* lying near, adjoining.
Opportune'ly, *ad.* in good time, seasonably.
4. Inces'sant, *a.* continual, unceasing.
12. Infrac'tion, *s.* a breach, a violation.
13. Incur'ring, *part.* becoming liable to.
18. Disman'tled, *v.* destroyed the fortifications.
19. Conju'red, *part.* earnestly entreated.
21. De'viate, *v.* to turn aside from, to depart from.
25. Supercil'ious, *a.* haughty, contemptuous.
26. Adventi"tious, *a.* accidental, casual, not natural.
33. Renega'do, *s.* an apostate, a revolter.

---

1. It was about this time that Philip performed an act of private justice, which, in the eye of a philosopher, ennobles his character more than all his public victories. 2. A certain soldier in the Macedonian army had in many instances distinguished himself by extraordinary acts of valour, and had received many marks of Philip's favour and approbation. On some occasion he embarked on board a vessel, which was wrecked in a violent storm, and he himself cast on the shore naked and helpless, and almost without signs of life. 3. A Macedo'nian, whose lands were *contiguous* to the sea, came *opportunely* to be witness of his distress, and, with all possible tenderness, flew to the relief of the unhappy stranger. He bore him to his house, laid him in his own bed, revived, cherished, comforted, and for forty days supplied him freely with all the necessaries and conveniences which his languishing condition could require. 4. The soldier, thus happily rescued from death, was *incessant* in the warmest expres-

sions of gratitude to his benefactor, and assured him of his interest with the king, and of his power and resolution of obtaining for him from the royal bounty the noble returns which such extraordinary benevolence deserved. He was now completely recovered, and his kind host supplied him with money to pursue his journey. 5. Some time after, he presented himself before the king; he recounted his misfortunes, magnified his services, and having looked with an eye of envy on the possessions of the man who had preserved his life, was so abandoned to every sense of gratitude, as to request the king to bestow upon him the house and lands where he had been so kindly and tenderly entertained. 6. Unhappily, Philip, without examination, inconsiderately granted his infamous request; and the soldier returned to his preserver, and repaid his kindness by driving him from his settlement, and taking immediate possession of all the fruits of his honest industry. 7. The poor man, stung with this instance of unparalleled ingratitude, boldly determined to seek relief; and, in a letter addressed to Philip, represented his own and the soldier's conduct in a lively and affecting manner. 8. The king was instantly fired with indignation: he ordered that justice should be done without delay; that the possessions should be immediately restored to the man whose charitable offices had been thus horribly repaid; and having seized the soldier, caused these words to be branded on his forehead, THE UNGRATEFUL GUEST; a character infamous in every age, and among all nations, but particularly among the Greeks, who from the earliest times were most scrupulously observant of the laws of hospitality.

9. The next military operation which Philip undertook was against the Thracian Chersone'se. This peninsula had for many years belonged to the Athenians; and though Co'tys, as king of the country, had lately wrested it from them, and let it to his son Chersoplep'tes, yet he, being

unable to defend himself against Philip, restored it to its former masters, and reserved only to himself the capital city, Car'dia. 10. But the Cardians, afraid of falling back under the dominion of the Athenians, implored the protection of Philip, which he readily granted them. 11. Diop'ithes, who was the chief of the Athenian colony lately sent to the Chersone'se, considered this proceeding of Philip as an act of hostility against Athens; and he therefore, by way of retaliation, invaded the maritime parts of Thrace, which Philip had lately conquered. 12. Philip sent a letter to Athens, complaining of this conduct of Diop'ithes, which he represented as an *infraction* of the peace; and his creatures there were at great pains to show that his complaints were well founded, and that Diop'ithes had acted very improperly. 13. But Demos'thenes, in a speech which he made upon the occasion, and which may be considered as the foundation of all the other orations that go by the name of Philip'pics, proved that Diop'ithes had done no more than his duty; and that, instead of *incurring* the censure, he ought to receive the thanks of his country.

14. Philip, however, was no way intimidated by the wordy resistance of his eloquent antagonist; but proceeding still to extend his influence among the different states of Greece, he offered his protection to the Messe'nians and Argives, who had been oppressed by the Spartans; and these being soon after joined by the Thebans, formed altogether a very powerful confederacy. 15. The natural balance against it was a union between Athens and Sparta, which the Spartans pressed with great eagerness, and Philip and the Thebans did all they could to prevent. 16. But Demos'thenes exerting himself with great spirit, roused up the Athenians, and put them so far on their guard, that, without coming to an open rupture with Philip, they obliged him for the present to remain quiet.

17. Quiet, however, he could not long continue. His restless and enterprising spirit was ever at work. 18. He

had long fixed his eye upon the island of Eubœ'a, as being very conveniently situated for favouring the design he had formed against Greece; and he now contrived, upon pretence of an invitation from some of the inhabitants, to send a body of troops thither; by which means he possessed himself of several strong places, *dismantled* Portmos,* and established three tyrants, or kings, over the country. 19. The Athenians were *conjured*, in this distressful situation, by Plutarch of Ere'tria,† to come to the relief of the inhabitants; and they accordingly despatched a few troops thither under the command of Pho'cion, a general of whom great hopes were entertained, and whose conduct justified the high opinion the public entertained of him.‡

20. This man would have done honour to the earliest and most uncorrupt times of the Athenian state. His manners were formed in the academy, according to the rules of the purest and most rigid virtue. 21. It is said, that no one ever saw him laugh, or weep, or *deviate* in the least from the most settled gravity and composure. 22. He learned the art of war under Cha'brias,|| and frequently moderated the excesses, and corrected the errors, of that general: his humanity he admired and imitated, and taught him to exercise it in a more liberal and extensive manner. 23. When he had received his directions to sail with

---

* A town of Eubœa.

† A city of Eubœa.

‡ The possession of Eubœa was of the utmost importance, both to Philip and to the other states of Greece. It was full of great cities, in some measure independent of, and frequently at variance with, each other. In these disputes, both parties were wont to have recourse to foreign assistance, and alternately the Athenians, Thebans, Lacedæmonians, and now Philip, had sent auxiliaries to support their friends in the island.

|| A celebrated Athenian general and philosopher, who chiefly signalized himself in the war between the Thebans and the Spartans (vide p. 200). He likewise assisted Nectane'bus, king of Egypt, and conquered the whole island of Cyprus; but he at length fell a sacrifice to his excessive courage, disdaining to desert his ship when he had it in his power to escape.

twenty ships, to collect the contributions of the allies and dependent cities, "Why this force?" said Pho'cion; "for if I am to meet them as enemies, it is insufficient; if as friends and allies, a single vessel will serve." 24. He bore the hardships of a military life with so much ease, that if ever he appeared warmly clothed, the soldiers at once pronounced it the sign of a cold season. 25. His outward appearance was forbidding, and his enemies taking advantage of this circumstance, sometimes reproached him with his *supercilious* aspect; and one day, when Cha'res did so, and the Athenians seemed pleased with the sarcasm, Pho'cion quickly replied, "The sternness of my countenance never made any of you sad, but the mirth of these sneerers has cost you many a tear." 26. In popular assemblies, his lively, close, and natural manner of speaking seemed, as it were, the echo of the simplicity and integrity of his mind, and had frequently a greater effect than even the dignity and energy of Demos'thenes, who called him the pruning-hook of his periods. He studied only good sense and plain reasoning, and despised every *adventitious* ornament. 27. He was sensible of the depravity of his countrymen. He defied their censures; and so far did he affect to despise their applause, that once when his sentiments extorted their appobation, he turned about in surprise, and asked a friend, "If any thing weak or impertinent had escaped him?" 28. His fondness for pacific measures arose from a thorough persuasion of the degeneracy of his countrymen. He saw the designs of Philip, but imagined that the state was too corrupted to give him any effectual opposition; so that he was, according to Demos'thenes in his third Philip'pic, of the number of those men who gave up the interests of the republic, not ignorantly or corruptly, but from a melancholy conviction of the indispensable necessity of yielding to the fatility of the times, and of submitting to an event which could not be avoided.

29. He was, of consequence, ever of the party opposite to Demos'thenes; and having been taught, by experience, to suspect the popular leaders, considered his earnestness to rouse the Athenians to arms only as an artifice to embroil the state, and by that means to gain an ascendant in the public assemblies. 30. "Pho'cion," said Demosthenes, "the people, in some mad fit, will sacrifice you to their "fury." "Yes," replied he, "and you will be their victim, if ever they come to their senses." 31. Yet they often prevailed on him to act against his judgment, though never to speak against his conscience. He never refused or declined the command, whatever might be his opinion of the expedition. Forty-five times was he chosen to lead their armies, generally in his absence, and ever without the least application. They knew his merit; and, in the hour of danger, forgot that severity with which he usually treated their inclinations and opinions.

32. It was to him that the Athenians gave the command of the forces they sent to the assistance of Plutarch. But this traitor repaid his benefactors with ingratitude; he set up his standard against them, and endeavoured openly to repulse the very army he had requested. 33. Pho'cion, however, was not at a loss how to behave to such a *renegado;* he pursued his enterprise, won a battle, and drove Plutarch from Ere'tria.

Questions for Examination.

1. What happened about this time?
2. Relate the circumstances.
3. Did he experience relief and hospitality?
4. What return did he make?
5. Did he fulfil his promises?
6. Did Philip grant his request?
7. Did the injured Macedonian tamely endure this?
8. How did Philip receive this information?
9. What was Philip's next expedition?
10. Did the Cardians acquiesce in this arrangement?

11. How was this conduct resented by the Athenians?
12. How did Philip act on the occasion?
13. Was this the general opinion?
14. Did this deter Philip from proceeding?
15. What could be opposed against this?
16. Who was chiefly instrumental in opposing his designs?
17. Did he remain long inactive?
18. What did he next undertake?
19. Was he suffered quietly to retain these acquisitions?
20. What was the character of Phocion?
21. What was his disposition?
22. Under whom did he study the military art?
23. What remarkable observations of his are recorded?
24. Was he inured to the hardships of a military life?
25. Was he of an engaging appearance?
26. What was the character of his eloquence?
27. Did he court the applause of the multitude?
28. Whence arose his wish for peace?
29. Of what party was he?
30. What severe reply did he make to Demosthenes?
31. Did he inflexibly follow his own judgment?
32. How did Plutarch repay the Athenians for their assistance?
33. What was the consequence?

SECT. IV.

5. Cessa'tion, *s.* a pause, a stop for a time.
   Top'ic, *s.* a head or subject of discourse.
23. Abor'tive, *a.* unavailing, unsuccessful.
24. Insid'ious, *a.* crafty, treacherous.

---

1. Philip, disappointed in his designs upon Eubœ'a, endeavoured to distress the Athenians in another quarter. He well knew that they had most of their supplies of corn from Thrace; and he, therefore, resolved to shut up the ports of that country against them, and particularly to make himself master of Perin'thus* and Byzantium,†

---

* Now Eretili, a town of Thrace.
† A town situate on the Thracian Bos'phorus.

2. Still unwilling, however, to break with them entirely, he took care to amuse them with professions of his regard, and of his extreme reluctance to give them the least offence. Nay, he wrote them a letter, upon the present occasion, in which he strongly insinuated, that they, and not he, were the violators of the peace. 3. "In the times of great enmity," says he, "the most you did was to fit out ships of war against me, and to seize and sell the merchants that came to trade in my dominions; but now you carry your hatred and injustice to such prodigious lengths, as even to send ambassadors to the king of Persia, to make him declare war against me."*

4. This letter gave such of the orators as were in Philip's interest a fine opportunity of justifying his conduct. Demosthenes alone stood firm, and still continued to expose his artful designs; and, in order to remove the first impressions which the perusal of this letter might make, he immediately ascended the tribunal, and from thence harangued the people with all the thunder of his eloquence. 5. He told them that the letter was written in a style not suitable to the people of Athens; that it was a plain declaration of war against them; that Philip had long since made the same declaration by his actions; and that, by the peace he had concluded with them, he meant nothing more than a bare *cessation* of arms, and to fall upon them afresh when they were more unprepared. 6. Thence he proceeded to his usual *topic*, of reproving them for their sloth, and suffering themselves to be deluded by their ora-

---

* Perinthus was a very strong town, and very ably defended by its inhabitants. When Philip found all his attempts to take the place ineffectual, he suddenly detached a strong corps of his army to attack Byzantium, which city had been drained of its garrison to defend Perinthus. This scheme would probably have succeeded, had not the arrival of Phocion, with his fleet, quite changed the face of affairs, and compelled him to raise the siege of both places.

tors who were in Philip's pay. 7. "Convinced of these truths," continued he, "O Athenians, and strongly persuaded, that we can no longer say with propriety that we enjoy peace (for Philip has now declared war against us by his letter, as he has long since done by his conduct), you ought not to spare either the public treasure, or the possessions of private persons, but, when occasion shall require, haste to your respective standards, and set abler generals at your head than those you have hitherto employed: for no one among you ought to imagine, that the same men who have ruined your affairs will have abilities to restore them to their former happy situation. 8. Think how infamous it is, that a man from Ma″cedon should *contemn* dangers to such a degree, that merely to aggrandize his empire, he should rush into the midst of combats, and return from battle covered with wounds; and that the Athenians, whose hereditary right it is to obey no man, but to impose law on others, sword in hand; that the Athenians, I say, merely through dejection of spirit and indolence, should degenerate from the glory of their ancestors, and abandon the interest of their country!"

9. Though Pho′cion seldom agreed with Demos′thenes in any thing, he heartily assented to what he had now said. He further urged the incapacity of the generals already chosen; and these being rejected, he himself was appointed to command the troops that were to go against Philip, who was still besieging Byzan′tium.*

10. Pho′cion's conduct on this occasion did not *detract* from the high character he had already acquired; and he was nobly supported by his officers and soldiers, who had an entire confidence in his gallantry and good fortune. 11. He obliged Philip to give over the siege; he drove him

---

* Now Constantinople.

out of the Hel'lespont; he took some of his ships; he recovered many fortresses which he had seized; and having made several descents upon different parts of his territories, he plundered all the open country, till a body of forces assembling to oppose him, he thought proper to retire.

12. Philip having met with so severe a check in Greece, turned his arms against the Scythians, whom he easily defeated; but, in his return from Scyth'ia, he was obliged to come to an engagement with the Tribal'li,* when he received a wound in his thigh, and had his horse killed under him. Alexander, who accompanied him in this expedition, immediately flew to his father's relief, and covering him with his shield, killed or put to flight all who attacked him.

13. The Athenians considered the siege of Byzan'tium as an open declaration of war; and, therefore, in order to retaliate upon Philip, they blocked up his ports by sea, and put an entire stop to his commerce. 14. Philip at first endeavoured to appease them by offering them terms of peace, which Pho'cion, with his usual moderation, advised them to accept, but Demos'thenes persuaded them to reject with indignation. 15. Philip, therefore, began to form new alliances against them, particularly with the Thebans and Thessa'lians; but knowing how difficult it would be to persuade these powers to act directly against Athens, merely on account of his personal quarrels, he took care to supply them with a more plausible pretext for embracing such a measure. 16. He found means, by his artifice and *intrigues*, to sow dissensions between the Lo'crians of Amphis'sa and their capital city. They were accused of impiety, in having ploughed up a spot of sacred ground which lay near the temple of Apollo, in the same manner

* The inhabitants of the country now called Bulgaria, or, as others say, Servia.

as the Pho'cians had done upon a former occasion. 17. This spark, which at first might easily have been extinguished, Æs'chines, the most celebrated orator of his time, next to Demos'thenes, and who was entirely in the interest of Philip, contrived to blow up into a flame; and, by his advice, a resolution was taken to send a solemn deputation to Philip, inviting him to assist Apollo and the Amphic'tyons, and to repel the outrages of the impious Amphissæ'ans; and further to declare, that he was constituted, by the Greeks, a member of the council of Amphic'tyons, and general and commander of their forces, with full and unlimited powers.

18. This was the very station to which Philip had long aspired, and now thought himself supremely happy in having attained. 19. Most of the inferior states of Greece approved of the conduct of the Amphic'tyons, in giving the command of their forces to a man so eminent and illustrious for his piety, and so capable of executing the vengeance of heaven. 20. The Athenians and Spartans, however, considered the matter in a very different light. They saw, that while Philip openly affected to *vindicate* the honour of Apollo, he was secretly promoting the views of his own ambition; and that under pretence of aiding one part of the Greeks against the other, he was in reality forging chains for the whole. 21. Nor was it long before their suspicions were justified by the event; for Philip had no sooner assembled his forces, than instead of marching, as he had promised, against the irreverent Lo'crians, he made himself master of Elate'a, a capital city of Phocis, which was very conveniently situated for awing the Thebans, of whom he began to grow jealous, and for opening to him a way into the heart of At'tica.* 22. By so extraordinary and

* This was Philip's masterpiece, by which he showed that he was able to overreach all the statesmen of Greece; for, if any of the states had suspected his design, they would never have consented to the decree which gave him a free passage into their country.

unsuspected a step he fairly threw off the mask, and bade defiance, as it were, to the whole body of Grecians.

23. The news of this transaction quickly spread into the neighbouring countries, and, wherever it came, filled the minds of the people with terror and consternation. They now plainly perceived the designs of Philip, which his artifice and their own stupidity had hitherto concealed from their eyes; but they were at a loss to know what steps they ought to take, in order to render them *abortive*. 24. Even the Athenians themselves, though they had long apprehended some such event, were as much confounded and alarmed as their neighbours. For when they met in a general assembly, in order to deliberate upon the present critical situation of affairs, and the herald, as usual, demanded with a loud voice, "which among them would ascend the tribunal," not one of them had the courage to rise, or open his mouth; till at last Demos'thenes, animated with the greatness of the approaching danger, and fired with the noble spirit of indignation, which he had ever cherished and avowed against the *insidious* designs of Philip, arose, and addressed the people in the following terms: — 25. "Athenians! permit me to explain the circumstances of that state which Philip has seized upon. Those of its citizens, whom his gold could corrupt, or his artifice deceive, are all at his devotion. What then is his design? By drawing up his forces, and displaying his powers on the borders of Thebes, he hopes to inspire his adherents with courage and assurance, and to terrify and control his adversaries, that fear or force may drive them into those measures which they have hitherto opposed. 26. If then we are resolved, in this conjuncture, to cherish the remembrance of every act of unkindness which the Thebans have done to Athens; if we regard them with suspicion, as men who have ranged themselves on the side of our enemy; in the first place we shall act agreeably to

Philip's warmest wishes; and then, I am apprehensive, that the party who now oppose him may be brought over to his interest, the whole city submit unanimously to his direction, and Thebes and Macedon fall with their united force on Attica. 27. Grant due attention to what I now propose, let it be calmly weighed without dispute or cavil, and I doubt not but my counsels may direct you to the best and most salutary measures, and dispel the dangers now impending over the state. 28. What then do I recommend? First, shake off that terror which hath possessed your minds; and instead of fearing for yourselves, let the Thebans be the objects of your apprehensions: they are more immediately affected; they are the first to feel the dangers. 29. In the next place, all those of a proper age for military service, both infantry and cavalry, should march instantly to Eleu'sis, that Greece may see that you also are assembled in arms, and your friends in Thebes be emboldened to assert their rights, when they are assured, that as they who have sold their country to the Macedo'nians have a force at Elate'a to support them, so you are ready to assist the men who bravely contend for liberty. 30. In the last place, I recommend to you to nominate ten ambassadors, who, with the generals, may have full authority to determine the time, and all other circumstances of this march. 31. When these ambassadors arrive at Thebes, how are they to conduct this great affair? This is a point worthy of your most serious attention. Make no demands on the Thebans; at this conjuncture it would be dishonourable: assure them that your assistance is ready for their acceptance, as you are deeply concerned for their danger, and have been so happy as to foresee and to guard against it. 32. If they approve of your sentiments, and embrace your overtures, we shall effect one great purpose, and act with a dignity worthy of our state. But should it happen that we are not so success-

ful, whatever misfortunes may befall them, to themselves alone they shall be imputed; while your conduct shall appear, in no one instance, inconsistent with the honour and renown of Athens."

33. This speech, dictated by the feelings of a patriotic heart, and delivered with all that fire and vehemence for which the orator was so remarkable, immediately produced the desired effect. 34. The Athenians determined to follow the advice that had been now given them; they appointed Demos'thenes himself to head the embassy to be sent to Thebes; and they resolved to fit out a fleet of two hundred sail, to cruise near Thermop'ylæ.

Questions for Examination.

1. What was Philip's next measure after being disappointed in his designs upon Eubœa?
2. Did he proclaim open hostility?
3. What charge does he bring against the Athenians?
4. What was the effect of this letter?
5. What arguments did he use?
6. What next did he observe?
7. Repeat an extract from his oration.
8. What were Phocion's sentiments on the occasion?
9. What was Phocion's conduct?
10. What were his exploits?
11. Whither did Philip next turn his arms?
12. Did the Athenians tamely submit to Philip's encroachments?
13. How did Philip act in consequence?
14. What was the consequence of this rejection?
15. What commotion did he raise in Greece?
16. What resolution was taken by the advice of Æschines?
17. Was Philip pleased with this appointment?
18. Was his appointment pleasing to the states of Greece?
19. Was this the universal sentiment?
20. Were their suspicions justified?
21. Were the designs of Philip now apparent?
22. What effect had this step on the Greeks?
23. Were the Athenians equally at a loss?
24. What did Demosthenes urge on the occasion?

25. What conduct did he represent as dangerous?
26. What did he require?
27. What did he recommend in the first place?
28. What did he recommend in the next place?
29. What did he recommend in the last place?
30. How were these ambassadors to act?
31. What would be the consequences of these measures?
32. What was the effect of this speech?
33. What resolutions did the Athenians adopt?

SECT. V.

1. Mas'culine, *a.* manly, forcible.
3. Disconcer'ted, *part.* thwarted in his plans, unsettled.
14. Impetuos'ity, *s.* violence, fury.
17. Assail'ants, *s.* those who attack.
18. Enthusias'tic, *a.* vehement, warm.
20. Intrigue, *s.* a plot, pronounced (*in-treeg'.*)
 Cabal', *s.* a junto of persons for the purpose of forming plots.
21. Presump'tuous, *a.* arrogant, presuming.
 Precip'itately, *ad.* hastily, eagerly.
22. Exulta'tion, *s.* joy, triumph.
 Adja'cent, *a.* near.
24. Tar'nished, *v.* obscured.
 Pusillanim'ity, *s.* cowardice.

---

1. Upon his arrival at Thebes, Demos'thenes found himself opposed by one Py'thion, a man of considerable abilities, whom Philip had purposely sent thither to counteract the designs of the Athenian orator. 2. This, however, he was not able to effect. The *masculine* eloquence of Demos'thenes carried all before it, and inspired the Thebans with so strong a passion for liberty, that they resolved to join their forces with those of the Athenians, in preventing the further progress of the Macedonian arms.*

3. Philip, *disconcerted* by the union of two such powerful

---

* This alliance Demosthenes represented at Athens as a master stroke of policy, as thereby the war was removed to a distance from Attica, to which Phocion shrewdly replied, *Let us not be so careful about the place where we are to engage, as how to get the victory; that is the only way to keep the war at a distance. If we are overcome, the very worst of calamities will soon be at our doors.*

states, sent ambassadors to the Athenians, requesting them to desist from their warlike preparations; but finding them determined to adhere to their engagements with Thebes, he endeavoured to intimidate both them and their allies by omens and predictions, which he took care to procure from the priestess of Apollo. 4. Demos'thenes, however, persuaded them to pay no regard to these ridiculous oracles. He told them, that the priestess Philipized, thereby insinuating that it was Philip's money which inspired her, and made her draw from Apollo whatever answers she thought proper. 5. He bade the Thebans remember their Epaminon'das, and the Athenians their Per'icles, who considered these oracles and predictions as idle scarecrows, and consulted only their reason. 6. The Athenian army set out immediately, and marched to Eleu'sis; and the Thebans, surprised at the diligence of their confederates, joined them, and waited the approach of the enemy.

7. Philip, conscious of his own abilities, and at the same time convinced of the extreme weakness of those who commanded the allied army, determined to bring on a general engagement as soon as possible; and with this view he advanced into the plain of Chæronea,* a place rendered famous by the event of this important contest. 8. His army amounted to about thirty-two thousand men; that of the confederates did not exceed thirty thousand.

9. On the eve of the day on which this decisive battle was fought, Dio'genes, the *cynic*,† who had long looked with equal contempt on either party, was led by curiosity to visit the camps, as an unconcerned spectator. 10. In the Macedo'nian camp, where his person and character

* Situated on the frontiers of Bœotia, and celebrated for having given birth to Plutarch.

† The cynics were a sect of philosophers remarkable for their satirical dispositions, their contempt of riches, their slovenly habits, and the custom of sleeping on the ground.

were not known, he was stopped by the guards, and conducted to Philip's tent. 11. The king asked him sternly whether he came as a spy: "Yes," said Diogenes, "I am come as a spy upon your folly and ambition, in thus setting your life and kingdom to the hazard of an hour."

12. And now the fatal morning appeared, which was for ever to decide the cause of liberty and the empire of Greece. Before the rising of the sun both armies were ranged in order of battle. 13. The Thebans, with the sacred band in front, occupied the right wing of the confederate Greeks; the Athenians, commanded by Lys'icles and Cha'res, formed the left; and the Corin'thians and Peloponne'sians were posted in the centre. 14. On the left of the Macedonian army stood Al'exander, at the head of a chosen body of noble Macedonians, supported by the famous cavalry of Thes'saly. In the centre were placed those Greeks who had united with Philip, and on whose courage he could least depend; while the king himself commanded on the right, where his renowned phalanx stood, to oppose the *impetuosity* with which the Athenians were well known to begin their onset.

15. The charge began on each side with all the courage and violence which ambition, revenge, the love of glory, and the love of liberty, could excite in the several combatants. 16. Al'exander, at the head of the Macedo'nian nobles, first fell with all the fury of youthful courage on the sacred band of Thebes, which sustained the attack with a bravery and vigour worthy of its former fame. 17. The gallant youths who composed this body, not being timely or duly supported by their countrymen, bore up for a while against the torrent of the enemy; till at length, oppressed and overpowered by superior numbers, without yielding or turning their backs on their *assailants*, they sunk down on that ground where they had been originally stationed, each by the side of his darling friend, their bodies

forming a bulwark against the progress of the enemy. 18. But the young prince and his forces, in all the *enthusiastic* ardour of valour, animated by success, pushed on through all the carnage, and over the heaps of slain, and fell furiously on the main body of the Thebans. They were opposed with obstinate and deliberate courage, and the contest was for some time supported with equal resolution on both sides.

19. In the mean time the Athenians, on the left wing fought with a spirit and intrepidity worthy of the character which they boasted, and of the cause by which they were animated. Many gallant efforts were made by either party, and success was for some time doubtful; till at length part of the centre, and the right wing of the Macedonians (except the phalanx) yielded to the impetuous attack of the Athenians, and fled with some precipitation. 20. Happy had it been that day for Greece, if the conduct and abilities of the Grecian generals had been equal to the valour of their soldiers! But those brave champions of liberty were led on by the despicable creatures of *intrigue* and *cabal*. 21. Transported by the advantage now obtained, the *presumptuous* Lysicles* cried out, "Come on, my gallant countrymen; the victory is ours; let us pursue these cowards, and drive them back to Macedon;" and thus, instead of improving the happy opportunity by charging the phalanx in flank, and so breaking this formidable body, the Athenians wildly and *precipitately* pressed forward, in pursuit of the flying enemy, themselves in all the tumult and disorder of a rout.

22. Philip saw this fatal error with all the contempt of a skilful general, and the secret *exultation* arising from the assurance of approaching victory. He coolly observed to

* Other authors say that this exclamation was uttered by Stratocles, another Athenian general.

those officers that stood round him, that the Athenians knew not how to conquer; and ordered his phalanx to change its position, and by a sudden evolution, to gain possession of an *adjacent* eminence. 23. From thence they marched deliberately down, firm and collected, and fell with their united force on the Athenians, now confident of success, and blind to their danger. The shock was irresistible: they were at once overwhelmed, many of them lay crushed by the weight of the enemy, and expiring of their wounds; while the rest escaped from the dreadful slaughter by a shameful and precipitate flight; bearing down and hurrying along with them those troops which had been stationed for their support. 24. And here it was that the great orator and statesman, who had excited his countrymen to make this glorious struggle in defence of their liberty, *tarnished* all the honours he had acquired in the senate by his *pusillanimity* in the field. He took to flight the very first onset; and throwing away his shield, on which were inscribed these words, "To good Fortune," he appeared among the foremost in the general rout. 25. The ridicule and malice of his enemies related, or perhaps invented, another shameful circumstance; that being impeded in his flight by some brambles, his imagination was so possessed by the presence of the enemy, that he fancied himself seized by them, and loudly cried out for quarter.*

26. While Philip was thus triumphant on his side, Alexander continued the conflict on the other wing, and at length broke the Thebans in spite of all their acts of valour, who now fled from the field, and were pursued with great carnage. The centre of the confederates was thus totally abandoned to the fury of a victorious enemy.

---

* Or rather, a stake catching his robe as he was running from the field of battle, he piteously exclaimed, "Alas! spare my life."

27. But enough of slaughter had already been made: more than one thousand of the Athenians lay dead on the field of battle, two thousand were made prisoners; and the loss of the Thebans was not inferior. Philip therefore determined to conclude his important victory by an act of apparent clemency, which his policy and ambition really dictated. 28. He gave orders that the Greeks should be spared, carefully locking up in his own breast the design he had formed against their liberties, and hoping one day to march at their head to accomplish the conquest of the Persian monarchy.

Questions for Examination.

1. Did Demosthenes experience any opposition at Thebes?
2. Was his opposition successful?
3. How did Philip act on the occasion?
4. Did these measures produce the desired effect?
5. What recollections did he recall to their minds?
6. Was his eloquence effectual?
7. What was Philip's determination on the occasion?
8. What were the respective forces?
9. What remarkable personage visited the camps?
10. What reception did he experience in the Macedonian camp?
11. What passed between the king and him?
12. What was now about to be decided?
13. What was the order of battle with the confederates?
14. What was the Macedonian order of battle?
15. Was the onset impetuous?
16. How did the battle commence?
17. What was the issue of this contest?
18. What was the conduct of Alexander?
19. What happened in the other wing of the armies?
20. Was this advantage decisive?
21. What lost the Athenians the advantage of this success?
22. Did Philip avail himself of this error?
23. What followed?
24. Did Demosthenes display the same bravery in action as in words?
25. What shameful circumstance has been related of him?
26. What was the success of Alexander?
27. What was the conduct of the victors?
28. What orders did Philip give?

SECT. VI.

1. Lu'dicrous, *a.* burlesque, laughable, silly.
7. Cen'sure, *v.* find fault with.
8. Refu'ted, *v.* proved his assertions to be false.
13. Defi"ciency, *s.* what was wanting.
20. Plau'dits, *s.* applauses.
25. Generalis'simo, *s.* commander in chief.

---

1. PHILIP'S behaviour, upon obtaining this victory, is differently represented by different historians. Some say, that he expressed his joy in so extravagant and even *ludicrous* a manner, as to extort from Dem'ades, one of the Athenian prisoners, the following severe reprimand—"Fortune," said that orator to him, "has assigned you the part of Agamem'non,* but you are acting that of Ther'sites."† 2. Justin, however, represents his conduct in a more amiable and engaging light. He says, that he was at great pains to dissemble his joy; that he affected extreme modesty, and the utmost compassion for the prisoners: that he was not even seen to laugh; that he would have no sacrifice, no crowns, no perfumes; that he forbade all kinds of sports; and did nothing that might make him appear to the conquerors to be elated, nor to the conquered to be insolent. 3. Certain it is, that he immediately concluded a peace with the Athenians; and though he treated the Thebans, as unfaithful allies, with greater severity, yet, after compelling them to pay a ransom for their prisoners, and a large sum of money for leave to bury their dead, and after placing a garrison in their citadel, he agreed to make peace with them also.

4. It is said that Isoc'rates, the celebrated rhetorician,

---

* Agamemnon was king of Argos, and commander in chief of the confederated Greeks at the siege of Troy.

† A chief in the same army, more celebrated for satire and buffoonery than valour.

was so deeply affected when he heard of the loss of the battle of Chæronē'a, that unable to survive the disgrace which that event had brought upon his country, he hastened his end by abstaining from all food: he was then in the ninety-eighth year of his age.*

5. Lys'icles, who had the chief command of the Athenians in this engagement, and by whose misconduct the battle had been lost, was soon after summoned before an assembly of the people, and condemned to die at the instance of Lycur'gus, who had great credit and influence in the city, but who was a severe judge, and a most bitter accuser. 6. "You, Lys'icles," said he, "were general of the army; a thousand citizens were slain, two thousand taken prisoners; a trophy has been erected to the dishonour of this city, and all Greece is enslaved. You had the command when all these things happened; and yet you dare to live, and view the light of the sun, and blush not to appear publicly in the Forum; you, Lys'icles, who are born the monument of your country's shame!" 7. This Lycur'gus, who did not disgrace the name he bore, was one of the first orators of the age, and was still more remarkable for the integrity of his life than the force of his eloquence. For after having managed the public treasures for the space of twelve years, he caused an exact register of every thing he had done during the whole administration to be fixed up on a pillar, that every body might see, and *censure* it if they pleased. 8. Nay, he carried this point so far, that, in his

* Isocrates was the son of Theodorus, a musical instrument-maker at Athens. Though, from an unconquerable timidity, he never spoke in the popular assemblies, he opened a school of eloquence at Athens, where he distinguished himself by the number, character and fame of his pupils, and by the immense riches which he amassed. Isocrates has always been admired for the sweetness and graceful simplicity of his style, for the harmony of his expressions, and the dignity of his language. The remains of his orations extant inspire the world with the highest veneration for his abilities as an orator, a moralist, and above all, as a man.

last illness, he ordered himself to be carried to the senate-house, to give a public account of all his actions; and, after having *refuted* one who accused him there, he went home, and died. 9. Though naturally grave and even austere in his temper, he was a great encourager of the stage; and, as a proof of his regard for dramatic writers, he erected the statues of Æs'chylus, Soph'ocles, and Eurip'ides.

10. Cha'res, who was probably as guilty as Lys'icles, appears to have escaped merely through the insignificance of his character. Indeed, his abilities were so contemptible, that, according to Timo'theus, "he was much fitter to carry the general's baggage than to be a general himself."

11. Many people thought, that Demos'thenes might, on account of his speeches, be considered as the real cause of the terrible blow which Athens had now sustained, and that upon him therefore would certainly fall the principal weight of the national resentment. 12. But in this they were disappointed. The Athenians were so fully convinced of his integrity and patriotism, that, at the very moment they were smarting under the wound they had just received, they submitted entirely to his counsels and direction. 13. Indeed, he appears to have been highly deserving of all the confidence they reposed in him. For being appointed, at this time, to supply the city with provisions, and to repair the walls, he executed the latter commission with so much generosity, that as the public treasure was unequal to the expense, he made up the *deficiency* out of his own private fortune.

14. It was for this instance of public spirit, that his friend Ctes'iphon proposed in an assembly of the people, that a crown of gold should be bestowed upon him; and this gave rise to the celebrated contest between Æs'chines and Demos'thenes, one of the most remarkable that is to be found in history. 15. Æs'chines, the declared rival of Demos'thenes, not only in eloquence but in politics, brought an

accusation against Ctes'iphon for the proposal he had made in favour of his friend, who naturally defended the equity of the measure, in which he thought his own honour so essentially concerned.

16. No cause ever excited so much curiosity, or was pleaded with so much ability. People flocked to it from all parts, and they had good reason for so doing; for what sight could be nobler, than a conflict between two orators, each of them excellent in his way, both formed by nature, improved by art, and animated by perpetual dissensions, and an implacable animosity against each other? 17. The juncture seemed to favour Æs'chines very much; for the Macedo'nian party, whom he always befriended, was very powerful in Athens, especially since the ruin of Thebes. 18. Nevertheless, he lost his cause, and was justly sentenced to banishment for his rash accusation. 19. He thereupon went and settled himself at Rhodes, where he opened a school of eloquence, the fame and glory of which continued for many ages. He began his lectures with the two orations that had occasioned his banishment. 20. Great encomiums were passed upon that of Æs'chines; but when he repeated the speech of Demos'thenes, the *plaudits* and acclamations were redoubled. And it was then he uttered these words, so highly praiseworthy in the mouth of a rival: "Alas, what unbounded applauses would you have bestowed on this speech, had you heard Demos'thenes deliver it himself!"

21. Demos'thenes, thus become victor, made a good use of his conquest. For the instant Æs'chines left Athens in order to embark for Rhodes, Demos'thenes ran after him and forced him to accept of a purse of money. 22. On this occasion Æs'chines cried out, "How will it be possible for me not to regret a country, in which I leave an enemy more generous than I can hope to find friends in any other part of the world?"

23. In the mean time, Philip had his ambition pleased, but not satisfied, with his last victory. The sovereignty of Greece, even if he had acquired it, he always considered but as a secondary object, and only as the means of preparing his way for the conquest of Persia, which he had long planned in his mind, and hoped to be able one day to accomplish. 24. But this he knew he could not do without the assistance of the Greeks, which, however, he thought he could the more easily procure for such an undertaking, as they had long burned with an ardent desire of revenging upon Persia the injuries they had received from it, and of accomplishing the total destruction of that empire. 25. Philip, therefore, now proposing to lead them to such a glorious gratification of their revenge, they readily chose him *generalissimo* of their forces; and he accordingly began to make preparations for invading the dominions of the Persian monarch.

Questions for Examination.

1. Did Philip bear this success with moderation?
2. Has not a more favourable account been given of his behaviour?
3. How did he treat the vanquished?
4. What is said of Isocrates?
5. How were the Athenian generals treated?
6. What was the speech of Lycurgus?
7. Who was Lycurgus?
8. To what pitch did he carry his scrupulous exactness?
9. What amusement did he patronize?
10. What became of Chares?
11. What was the expectation of many with respect to Demosthenes?
12. Was their expectation realized?
13. Was this partiality deserved?
14. What reward was proposed for him?
15. What was the consequence of this step?
16. Did this cause excite public curiosity?
17. Who appeared likely to get the better?
18. Was he successful?

19. Whither did he betake himself?
20. What was the opinion of the Rhodians respecting these orations?
21. What was the conduct of Demosthenes towards his vanquished rival?
22. What was the exclamation of Æschines on the occasion?
23. Was Philip satisfied with his late success?
24. Whose assistance did he consider necessary?
25. Did they readily come into his measures?

SECT. VII.

4. Compet'itors, *s.* rivals.
   Preca'rious, *a.* uncertain.
12. Ambigu'ity, *s.* doubtful meaning.
13. Sa'tiating, *part.* satisfying.
19. Ful'some, *a.* nauseous, sickening.
    Adula'tion, *s.* extreme flattery.

---

1. But while Philip was thus successful in his public undertakings, the violent dissensions that reigned in his family destroyed all his private peace, and at last brought him to an untimely end. 2. He had married Olym'pias, daughter of the king of Epi'rus, and the early part of their union was crowned with happiness: but as she was naturally of a peevish and vindictive disposition, a coldness first and afterwards a rooted aversion, took place between them. 3. This was probably hastened by the passion which Philip had conceived for Cleopa'tra, niece to At'talus, one of his principal officers. In short, his love for this lady, and his aversion to Olym'pias, grew at last so strong, that he resolved to espouse the former, after having divorced the latter. 4. In vain did Al'exander his son remonstrate, that by divorcing Olym'pias, and engaging in a second marriage, he exposed him to the danger of contending with a number of *competitors* for the crown, and rendered his success *precarious*. 5. "My son," said the king, "if I create you a number of competitors, you will have the glorious oppor-

tunity of exerting yourself to surpass them in merit: thus shall their rivalship only render you more worthy of the throne."

6. His marriage with Cleopa'tra was now declared in form, and celebrated with all the pomp and magnificence which the occasion required. The young prince, however dissatisfied, was yet obliged to attend on these solemnities, and sat in silent indignation at that feast which proclaimed the disgrace of his mother. In such circumstances, his youthful and impetuous mind could not fail to take fire at the least shadow of insult. 7. At'talus, uncle to the new queen, was so unguarded as, in the midst of the entertainment, to call aloud upon the Macedo'nian nobles to pour out their libations to the gods, that they might grant the king the happy fruits of the present nuptials, and legitimate heirs to his throne. 8. "Wretch!" cried Alexander, with his eyes sparkling with the indignation which he had till now suppressed, "dost thou then call me bastard?" and instantly darted his goblet at At'talus, who returned the outrage with double violence. 9. Clamour and confusion arose, and the king in a sudden fit of rage snatched his sword, and flew directly towards his son. 10. His precipitation, his lameness (for he had been wounded in the battle with the Tribal'li), and the quantity of wine in which he had indulged, happily disappointed his rash purpose; he stumbled and fell on the floor, while Alexander, with an unpardonable insolence, cried out, "Behold, ye Macedonians! this is the king who is preparing to lead you into Asia; see where, in passing from one table to another, he is fallen to the ground."*

* Philip's greatest fault was his love of feasting and of flattery. When his affairs required it, he could be patient, abstemious, and attentive to every thing; when they allowed of relaxation, he made great entertainments, drank hard, talked freely with his friends, and indulged in vices and debaucheries, of which, in his cooler moments, he was heartily ashamed.

11. Philip, however, did not lose sight of the conquest of Asia. Full of the mighty project, he consulted the gods, to know what would be the event of it; and the priestess replied, "The victim is already crowned, his end draws nigh, and he will soon be sacrificed." 12. Philip interpreted this oracle in his own favour; though the *ambiguity* of it might have made him suspect its meaning, and that it was as applicable to some other event as to the conquest of Asia. 13. The fact is, it soon after appeared that it was more applicable to himself than to the Persian monarch. For while he was celebrating the nuptials of his daughter Cleopa'tra, with Alexander, king of Epi'rus, and brother to his queen Olym'pias, he was suddenly stabbed in the height of the solemnity, and in the midst of his guards, by one Pausa'nias, a noble Macedonian, whom At'talus, his favourite general, had cruelly abused, and who having repeatedly demanded reparation of the king in vain, at last turned the edge of his resentment from the author of his wrong to his sovereign himself, and took this dreadful method of *satiating* his revenge.

14. Olym'pias is supposed to have instigated Pausa'nias to this desperate act. Certain it is, that when his dead body (for he was instantly despatched by the guards) was hung up on a gibbet, it appeared next morning crowned with a golden diadem; a mark of respect which no one could have ventured to show to it but Olym'pias. 15. In a few days after she took a further occasion of publishing her triumph and exultation in her husband's fall, by paying the same funeral honours to Pausa'nias that were paid to Philip; both bodies were burned on the same pile, and the ashes of both deposited in the same tomb. 16. She is even said to have prevailed on the Macedonians to pay annual honours to Pausa'nias; as if she feared that the share which he had in the death of Philip should not be known to the whole world. She consecrated to Apol'lo the dagger which had

been the instrument of the fatal deed, inscribed with the name of Myr'talis, the name which she bore when their loves first began.

17. Thus died Philip, a prince possessed of great abilities both in peace and war, but much fonder of gaining his ends by dexterity and address than by force of arms.* 18. The news of his death was a joyful surprise in Greece, and particularly at Athens, where the people crowned themselves with garlands, and decreed a crown to Pausa'nias. They sacrificed to the gods for their deliverance, and sung songs of triumph, as if Philip had been slain by them in battle. 19. But this excess of joy very ill became them, because it was altogether inconsistent with their late behaviour to that prince; for when he was chosen generalissimo of the Greeks, and still more when he celebrated the nuptials of his daughter, the Athenians were the most forward and the most *fulsome* in their compliments to him, and carried their *adulation* so far as almost to exalt him to the rank of a god.

Questions for Examination.

1. Was Philip equally happy in private as well as in public life?
2. Who was his first consort?
3. What hastened this aversion?

---

* The character of Philip has been thus drawn by an able historian: "Philip of Macedon was by much the most sagacious prince of his age. He had a perfect idea of the state of his own country, the condition of Greece, and the weakness of the Persian empire. He was secret without affecting reserve; eloquent without either being ready to speak or vain of speaking; obliging in his deportment as a king, and yet never departing from his dignity as a sovereign. In the field he was a complete general, an expert engineer, and an indefatigable soldier. He studied war as an art, and acted as coolly in an engagement as at a review. He was learned, and a great patron and lover of learning. On the other hand, his ambition was boundless; his treaties always gave way to his interest; he was the most finished dissembler of his time; extremely severe to those who opposed his designs, and addicted to vices which bring great disgrace upon his memory."

4. Were remonstrances unavailing?
5. What reply did Philip make?
6. How did Alexander feel on the occasion?
7. What insulting speech caused the flame to burst forth?
8. How did Alexander resent this?
9. What was the consequence of this quarrel?
10. Did he wreak his vengeance on him?
11. Did Philip still pursue his scheme of conquest?
12. How did Philip interpret this oracle?
13. Was his interpretation correct?
14. Who was supposed to have instigated Pausanias to this act?
15. What farther proof appeared of the participation?
16. Did she go farther than this?
17. What was the character of Philip?
18. How was the news of his death received?
19. What rendered this indecent joy exceedingly blamable?

CHAP. XIII.

From the Birth of Alexander to his setting out for Asia.

SECT. I.

2. Facil'itate, *v.* to make easy.
6. Plain'tive, *a.* melancholy, complaining.
7. Saga''city, *s.* wisdom.
12. Sack'ed, *v.* plundered.
17. Ex'tant, *a.* now in being.
Super'fluous, *a.* unnecessary.
20. Metaphys'ical, *a.* something relating to intellectual concerns.

---

1. Alexander, the son of Philip, ascended the throne upon the death of his father, and took possession of a kingdom rendered flourishing and powerful by the policy of the preceding reign.

2. He came into the world the very day the celebrated

temple of Dian'a at Eph'esus was burnt,* which gave occasion to Hege'sias the historian to say, "that it was no wonder the temple was burnt, as Dian'a was that day employed at the delivery of Olym'pias, to *facilitate* the birth of Alexander."

3. The passion by which Alexander was most powerfully actuated, even in his tender years, was ambition, and a love of glory, but not of every kind of glory. 4. Philip, like a sophist, valued himself upon his eloquence and the beauty of his style; and had the vanity to have engraved on his coins the several victories he had won in the chariot-race at the Olympic games. 5. But it was not after such empty honours that his son aspired. When his friends one day asked him, whether he would contend at these games, "Yes," said he, "I readily will, provided I may have kings to contend with."

6. Every time news was brought him that his father had taken some city, or gained some great battle, Alexander, so far from sharing in the general joy, used to say in a *plaintive* tone of voice to the young persons that were brought up with him, "Friends, my father will possess himself of every thing, and leave nothing for me to do."

7. Some ambassadors from the king of Persia having arrived at court in his father's absence, and Alexander being obliged to entertain them, he not only charmed them with the politeness of his behaviour, but filled them with astonishment at his uncommon good sense and the *sagacity* of his remarks. 8. For instead of asking them questions

* This temple was reckoned one of the seven wonders of the world, and was 425 feet long and 200 feet broad. The roof was supported by 127 columns 60 feet high, each the gift of a king; 36 of these were carved in the most beautiful manner. This celebrated edifice was 220 years in building, if we reckon from its foundation to its final completion, and contained immense riches, the votive offerings of innumerable princes and great men. After the destruction mentioned in the text, it rose from its ruins with greater splendour and magnificence than ever.

about such trifling circumstances as are commonly the objects of curiosity to people of his years; such as the boasted hanging gardens; the riches and magnificence of the palace and court of the king of Persia, which excited the admiration of the whole world; the famous golden plantain-tree; and that golden vine, the grapes of which were emeralds, carbuncles, rubies, and all sorts of precious stones, under which the Persian monarch was said frequently to give audience—instead, I say, of asking such frivolous questions as these, Alexander inquired which was the road to Upper Asia: what was the distance of the several places; in what the real strength of the king of Persia consisted; in what part of the battle he fought; how he behaved towards his enemies; and in what manner he governed his subjects. 9. The ambassadors, surprised to see him discover a sagacity so greatly beyond his years, could not help exclaiming, "This young prince is great, and ours is rich; that man must be extremely insignificant who has no other merit than his riches."

10. So ripe a judgment in this young prince was as much owing to the good education which had been given him, as to the strength of his natural parts. Several preceptors, as we have already observed, were employed to teach him music, and other superficial accomplishments; but the tutor from whom he received all his real and useful knowledge, and who was intrusted with the chief care of his education, was Ar'istotle, the most famous and most learned philosopher of his age. 11. One of the reasons which prompted Philip to give him a master of so much eminence and merit, was, as he himself tells us, that his son might avoid committing a great many faults of which he himself had been guilty.*

* Though the chief merit of Alexander's education is usually given to Aristotle, yet it should be remembered that the foundation on which

12. Philip was sufficiently sensible of Ar'istotle's merit, and rewarded it with the liberality and munificence of a prince. He not only settled a genteel salary on him, but he afterwards expressed his regard for him in a more public and conspicuous manner; for, having formerly stormed and *sacked* Stagi'ra,* the native city of Ar'istotle, he now rebuilt it, and reinstated the inhabitants who had fled from it, or were made slaves; giving them besides a fine park in the neighbourhood as a place for their studies and exercises.

13. Plutarch tells us, that, even in his time, the people of Stagi'ra showed the stone seats of Ar'istotle, as also the shady walks which he used to frequent.

14. Alexander likewise discovered no less esteem for his master, whom he believed himself bound to love as much as if he had been his father: declaring, that he was indebted to the one for living, and to the other for living well.

15. The progress of the pupil was equal to the care and abilities of the preceptor. He grew extremely fond of philosophy, and made a great proficiency in it. But his favourite study was morality, which is properly the science of kings, because it is the knowledge of mankind and of their duties. To this he applied himself with unwearied attention, and considered it even at that time as the foundation of prudence and policy.†

16. Nor was Ar'istotle less careful to instruct him in the art of speaking than in that of thinking and reasoning; and

---

Aristotle raised so noble a superstructure was laid by Leonidas, a relation of his mother, a man of severe morals and exact behaviour; and Lysimachus, whose reputation as a learned and judicious tutor was by no means small.

* A town on the frontiers of Macedonia, near the bay into which the Strymon discharges itself.

† Alexander was not however satisfied with gaining knowledge from books alone, but took every opportunity of strengthening and enlarging it by the conversation of the ablest men in Philip's court; thus happily uniting the advantages of theory and practice. He profited likewise by the lessons of a father, at once the greatest statesman and the greatest captain of his age.

for this purpose he wrote his celebrated treatise on rhetoric, in the beginning of which he proves the vast advantages a prince may derive from eloquence, as it gives him that ascendant over the minds of men, which he ought to acquire, as well by his wisdom as authority. 17. Some answers and letters of Alexander, which are still *extant*, show that he possessed, in its greatest perfection, that strong, that manly eloquence which abounds with sense and ideas, and which is so entirely free from *superfluous* expressions, that every single word has its meaning, which, properly speaking, is the eloquence of kings.

18. His esteem, or rather his veneration for Ho'mer, is well known. When a golden box, enriched with precious stones, was found in the Persian camp after the battle of Arbe'la, and it was deliberated to what purpose it should be applied, Alexander said, that there was nothing so worthy of being put into it as Homer's poems, which he believed to be the most perfect and most complete production of the human mind. 19. He admired particularly the Iliad, which he considered as a treasure of military knowledge. He always had with him that copy of it which had been revised and corrected by Ar'istotle, to which he gave the name of the casket copy; and he laid it with his sword every night under his pillow.

20. Fond, even to excess, of every kind of glory, he was displeased with Ar'istotle, his master, for having published, in his absence, certain *metaphysical* pieces which he himself desired to possess exclusively of all others; and even at the time when he was employed in the conquest of Asia, and the pursuit of Dari'us, he wrote him a letter, which is still extant, wherein he complains upon that very account. Alexander says in it, that he had much rather surpass others in the knowledge of the sublimer sciences than in the greatness of his power or the extent of his dominion.

21. He had also a taste for the whole circle of the arts, but in such a manner as became a prince; that is, he knew the value and utility of them. Music, painting, sculpture, architecture, flourished in his reign, because they found in him both a judge and a generous protector, who was able to distinguish and to reward merit. 22. But he despised certain trifling feats of dexterity that were of no use. One day some Macedonians expressing their surprise at the ingenuity of a man that excelled in throwing small peas through the eye of a needle, Alexander said, that he would make him a present suitable to his employment, and he accordingly sent him a basket of peas.

23. The first instance Alexander gave of his bold and daring spirit, was in the management of the famous horse Buceph'alus, which had been brought to his father's court by Philon'icus, the Thessalian, who refused to sell him for less than thirteen talents.* 24. The king went into the plains, attended by his courtiers, in order to make a trial of this horse: but they found him so very wild and unmanageable, that no one would venture to mount him. 25. Philip being angry that so furious and ungovernable a creature had been brought to him, gave orders for their carrying him back again. Alexander, who was present at the time, cried out, "What a noble horse we are going to lose, for want of address and boldness to back him!" 26. Philip at first considered these words as the effect of folly and rashness, so common to young men; but as Alexander still insisted upon what he had said, and was very uneasy to see so noble a creature just going to be sent home again, his father at last gave him leave to try what he could do. 27. The young prince, overjoyed at this permission, goes up to Buceph'alus, takes hold of the bridle, and turns his head to the sun, having observed that the thing which

* 2,518*l.* 15*s.* sterling.

frightened him was his own shadow. Alexander, therefore, first stroked him gently with his hand, and soothed him with his voice; then seeing his fierceness abate, he softly let fall his cloak, and springing upon his back at one leap, he first slightly tightened the rein, without striking or vexing him; and when he perceived that his fire was cooled, that he was no longer so furious and violent, and that he wanted only to move forward, he gave him the rein, and spurring him with great vigour, animated him with his voice to his full speed. 28. While this was doing, Philip and his whole court trembled for fear, and did not once open their lips; but when the prince, after having run his first heat, returned with pride and triumph, at having thus broken a horse that was deemed absolutely ungovernable, the courtiers in general burst into acclamations of applause; while Philip, with tears of joy in his eyes, embraced Alexander as he alighted, and said, "My son, seek a kingdom more worthy of thee, for Ma″cedon is below thy merit."

Questions for Examination.

1. Who succeeded Philip?
2. What important event happened on the day of his birth?
3. What were the predominant passions of Alexander?
4. On what accomplishments did Philip value himself?
5. Did Alexander follow his father's example?
6. Did Alexander rejoice in his father's successes?
7. What remarkable opportunity had he of displaying his good sense and sagacity?
8. How did he do this?
9. What was the observation of the ambassadors?
10. To what was this early judgment principally owing?
11. What reasons did Philip assign for appointing him so eminent a preceptor?
12. Did Philip generously reward the philosopher?
13. What does Plutarch say respecting him?

14. Did Alexander show him equal respect?
15. Was Alexander's progress in learning proportionate to the abilities of his tutor?
16. Did Aristotle instruct him in the more shining accomplishments?
17. What specimens have we of Alexander's eloquence?
18. Did he not hold one particular part in the highest estimation?
19. Which of his poems did he consider the most admirable?
20. What proves his excessive desire of glory?
21. Was he an admirer of the fine arts?
22. Did he equally admire useless feats of dexterity?
23. What remarkable instance of intrepidity did Alexander give?
24. Was the demand complied with?
25. Was he in consequence rejected?
26. What notice did Philip take of these words?
27. How did he manage this fiery steed?
28. What were the emotions of Philip on the occasion?

SECT. II.

5. Vera″city, *s.* truth.
14. Mien, *s.* air, manner.
16. Magnan′imous, *s.* brave, courageous, high-minded.
21. Catas′trophe, *s.* fatal conclusion of an action.
Asy′lum, *s.* place of refuge.
27. Dilem′ma, *s.* difficulty of choice.
33. Impla′cable, *a.* not to be appeased.
34. Extir′pate, *v.* to root out, to destroy utterly.
42. Toll, *s.* certain taxes or duties.

---

1. Alexander, upon his accession to the throne, saw himself surrounded with danger on every side; not only from the barbarous nations with whom Philip had contended during his whole reign, and who were impatient of the yoke he had imposed upon them; but likewise from the Greeks themselves, who resolved to lay hold of this opportunity to recover their liberties, of which Philip had deprived them in reality, though not in appearance. 2. The danger, indeed, from both these quarters was so

great and so imminent, that the more prudent among the Macedonians advised their sovereign to ward them off by policy and address, rather than repel them by force of arms. 3. But these timorous counsels were by no means agreeable to the bold and enterprising spirit of Alexander. He plainly saw, that if his enemies perceived him betraying the least symptom of fear, they would be all upon him at once, strip him of his father's conquests, and reduce his dominions to the narrow limits of Macedon.

4. He therefore marched first against the barbarians; and crossing the Danube* in one night, he defeated the king of the Trebal'li in a great battle, and struck such terror into the neighbouring nations, as obliged them for the present to remain quiet.† Returning thence in a little time, he turned his arms against the Greeks, and particularly the Thebans, who, upon a false report of his death, had cut to pieces a great number of the Macedo'nian garrison in their citadel. 5. To this they were chiefly instigated by the harangues of Demos'thenes, who is likewise said to have invented the report of Alexander's death; and in so doing, seems not to have acted with his usual prudence; for the falsity of this report could not be long concealed.

---

* The largest river in Europe; it falls into the Euxine or Black Sea. Its Greek name was Ister.

† Previous to his passing the Ister, he had to open a passage over Mount Hœmus, which the barbarians had seized and fortified. On the tops of the cliffs, and at the head of every passage, they placed their carriages so as to form a sort of parapet, with their shafts inwards, that when the Macedonians should have half ascended the rock, they might be able to push the heaviest of these waggons upon them. But their plans were frustrated by the precautions of Alexander, who commanded his troops to open to the right and left, where they had room for the purpose, and suffer the falling carriages to pass, but where the way was narrow, that they should throw themselves on their faces, cover their bodies with their shields, and suffer the carts to run over them. This had the desired effect, and, after an obstinate resistance, the enemy fled, leaving their camp full of women, children, and cattle.

and when it was discovered, it must not only have defeated the end it was intended to serve, but must have rendered the *veracity* of the reporter for ever after suspicious. 6. Alexander, however, soon convinced them that he was neither dead, nor even indisposed; for his arrival in Greece was so sudden and so unexpected, that the Thebans could scarcely believe their own eyes when they saw him. 7. Being come before their walls, he was willing to allow them time to repent; and only demanded to have Phœ'nix and Pro'thules, the two ringleaders of the revolt, delivered up to him. 8. But the Thebans, by way of insult, demanded to have Philo'tas and Antip'ater delivered to them, and invited, by proclamation, all who were solicitous for the liberty of Greece to join them in its defence.

9. Alexander, finding it impossible to prevail upon them by gentle means, was obliged to employ more powerful arguments, and to decide the matter by force of arms. A great battle was accordingly fought, in which the Thebans behaved with a spirit and intrepidity much beyond their strength, for the enemy exceeded them vastly in numbers. 10. But after a long and obstinate dispute, the Macedo'nian garrison coming down from the citadel, and attacking them in the rear, the Thebans were surrounded on all sides, the greatest part of them were cut in pieces, and the city was taken and plundered.

11. The calamities which they suffered on this occasion may be more easily conceived than expressed. Some Thracians having pulled down the house of a virtuous lady of quality, Timocle'a by name, carried off all her goods and treasures; and their captain having forcibly violated her chastity, inquired of her afterwards whether she had not concealed gold and silver. 12. Timocle'a, animated by an ardent desire of revenge, said that she had, and taking him with her alone into the garden, and showing him a well,

told him, that there lay her concealed treasure. 13. The barbarian stooping down to look into the well, Timoclea who was behind him, pushed him forward with all her might, threw him in, and afterwards killed him with great stones, which she heaped upon him. 14. She was instantly seized by the Thra'cians, and being put in chains was carried before Alexander. The prince immediately perceived by her *mien* that she was a woman of quality and of a lofty spirit; for she followed those brutal wretches with an undaunted air, and without discovering the least sign of fear. 15. Alexander asking who she was, Timocle'a replied, "I am sister to Theag'enes, who fought against Philip for the liberty of Greece, and was killed in the battle of Chærone'a, where he commanded." 16. The prince, admiring her *magnanimous* answer, and the punishment she had inflicted on her cruel ravisher, gave orders that she should have leave to retire wherever she pleased with her children.

17. Alexander considered for some time with himself how he should act with regard to Thebes. His own resentment carried him to the most violent measures; and this was still farther inflamed by the representation of the Pho'cians and the people of Platæ'a, Thes'piæ, and Orchom'enus who were all of them mortal enemies to the Thebans. 18. Transported, therefore, by his own furious passion and still further instigated by their cruel advice, he unhappily adopted the most severe resolution, and the city was instantly razed to the ground. 19. But he did not wreak his vengeance upon all the inhabitants indiscriminately. He set the priests at liberty; as also all such as had right of hospitality with the Macedo'nians; the descendants of Pindar, the famous poet, who had done so much honour to Greece; and such likewise as had opposed the revolt. 20. All the rest, in number about thirty thousand, b

sold: and upwards of six thousand had been killed in battle.* 21. The Athenians were so deeply affected on hearing of the sad *catastrophe* of Thebes, that they put off the celebration of the Great Mysteries, which they were about to solemnize; and they received, with the greatest humanity, all those who had escaped from the battle, and the sacking of Thebes, and made Athens their *asylum*.

22. The Athenians had not only encouraged the Thebans to set Alexander at defiance; they had even formed a league with them and the Lacedæmonians to check the progress of his arms; but his sudden arrival in Greece, and the example he had now given of the dreadful consequences of incurring his displeasure, made them begin to abate considerably of their wonted pride, and, instead of presuming to oppose his power, they judged it, for the present, the most eligible course to implore his clemency. 23. They therefore sent a deputation to him, in which Demos'thenes was included; but he had no sooner arrived at Mount Cythe'ron, than, dreading the anger of the Macedo'nian prince, he quitted the embassy, and returned home.

24. Alexander well knew that it was the orators chiefly that kept alive the love of liberty and the spirit of independence among the people of Athens, and consequently formed the greatest obstacle to the completion of his designs. He therefore now demanded that ten of these orators should be put into his hand. 25. It was on this occasion, that Demos'thenes related to the people the fable of

* To extenuate in some measure this extraordinary severity, Alexander procured a decree of the Amphic'tyons, enjoining him to do what he was already inclined to, under pretence that the Thebans, in allying themselves with the Persians, were become enemies to the Greeks. But this veil was too thin to conceal the enormity of the transaction. The generous Thebans had fought solely for liberty, refusing quarter, and provoking the Macedonians to take away their lives, which they considered as burthensome when held at the will of a master.

the wolves and the dogs; in which it is supposed, that the wolves one day told the sheep, that in case they desired to be at peace with them, they must deliver up to them the dogs who were their guard. 26. The application was easy and natural; especially with respect to the orators, who were justly compared to dogs, whose duty it is to watch, to bark, and to fight, in order to save the lives of their flock.

27. In this afflicting *dilemma* of the Athenians, who could not think of delivering up their orators to what they considered as certain death, though they had no other way to save their city, Dem'ades, whom Alexander had honoured with his friendship, offered to undertake the embassy alone, and intercede for them. 28. He did so, and succeeded; whether it was that the king had already satiated his revenge, and that he was willing, by some act of clemency, to wipe out the remembrance of the cruelties he had lately committed, or perhaps was desirous of conciliating the affections of the Greeks in general, before he set out on his Asiatic expedition; certain it is, that he waved his demand with regard to the delivery of the Athenian orators, and was pacified by their sending into banishment Charide'mus, who, being a native of Oræ'a, had been presented by the Athenians with the freedom of the city.

29. As for the Athenians themselves, he not only forgave them the several injuries he pretended to have received from them, but he even flattered their pride, by advising them to give particular attention to public affairs, because, in case of his death, he said, they were likely to give law to the rest of Greece. 30. Historians relate, that many years after this expedition, he was seized with remorse for the cruel punishment he had inflicted on the Thebans, and that this softened his temper, and made him behave with greater humanity towards other nations.

31. Being now freed from all apprehensions of further opposition from Greece, he summoned at Corinth an assembly of the several states and free cities of that country, in order to obtain from them the supreme command against the Persians, which had been granted to his father a little before his death. 32. No assembly ever deliberated upon a more important subject. It was the western world deciding upon the fate of the east, and concerting methods for executing a revenge which had been suspended for more than an age. The assembly held at this time gave rise to events, the relation of which appears astonishing, and almost incredible; and to revolutions, which contributed to change the disposition of most things in the political world.

33. To accomplish such a scheme, required a prince of Alexander's bold and enterprising spirit, and a people like the Greeks, brave, hardy, and active, animated by a love of military glory, and inspired with an *implacable* resentment against the nation they were going to attack. 34. The Greeks, indeed, had long wished for an opportunity to revenge upon Persia the injuries they had sustained from that empire; and they now, therefore, accepted with pleasure the offer of Alexander to lead them against their old and irreconcilable enemies, whose destruction they had repeatedly sworn, and whom they hoped in a little time to be able to *extirpate*. 35. The Lacedæmo′nians were the only people that made any objections to this proposal. They said, that "they had always been accustomed to point out the way to glorious deeds, and not to be directed by others." But they were obliged to submit to the prevailing sense of the assembly; and Alexander was, of course, appointed generalissimo against the Persians.

36. He was no sooner raised to this high rank, than he received congratulations from the philosophers, the governors of cities, and other great men; and he expected the

same compliment from Dio″genes of Syno′pe,* who was then at Corinth. But as Dio″genes did not think proper to come to him, he went, attended by his whole court, to visit the philosopher. 37. He found him lying on the ground, basking himself in the sun; and being surprised to see a man of so much reputation living in such extreme poverty, he naturally asked him whether he wanted any thing? "Only," said Dio″genes, "that you would stand from between me and the sun." 38. This answer excited the contempt of all the courtiers; but the king was so struck with the philosopher's greatness of soul, that he could not help exclaiming, "Were I not Alexander, I would be Dio″genes."

39. Before he set out for Asia, he resolved to consult the oracle of Apollo. He therefore went to Del′phos, where he happened to arrive at a time when it was unlawful to give responses; and accordingly the priestess refused to go to the temple. 40. But Alexander, who could not bear contradiction to his will, took her forcibly by the arm, and as he was leading her to the temple, she cried out, "My son, thou art invincible." Alexander, catching hold of these words as the answer of the oracle, declared that it was needless to consult the god any further, and he therefore returned to Macedon, in order to prepare for the great expedition.

41. Some of his friends advised him, before he embarked in this undertaking, to make choice of a consort, in order to secure himself a successor to his throne. But the king, who was of an impetuous temper, disapproved of this advice, and said, that after he had been nominated generalissimo of the Greeks, and that his father had left him so gallant an army, it would be a shame for him to lose time

---

* A sea-port town of Asia Minor, in Pontus, now Sinab.

in celebrating his marriage, and waiting for the fruits of it; and that, therefore, he was determined to set out immediately.

42. Before he did so, however, he thought proper to settle the affairs of Macedon. He appointed Antip'ater to be viceroy of that kingdom, with an army of twelve thousand foot, and nearly the same number of horse. He then inquired into the private circumstances of his friends, giving to one an estate in land, to another a village, to a third the revenues of a town, and to a fourth the *toll* of an harbour. 43. As all the revenues of his crown were already employed, or exhausted by his donations, Perdic'cas said to him, "My lord, what is it you reserve for yourself?" Alexander replied, "Hope:" upon which Perdic'cas said, "The same hope ought therefore to satisfy us;" and so refused very generously to accept of what the king had allotted him.*

Questions for Examination.

1. What was the situation of Alexander on his accession?
2. What was the advice of his counsellors?
3. Did Alexander approve of this?
4. What was his first expedition?
5. What instigated them to this?
6. What was the conduct of Alexander?
7. Did he immediately attack them?
8. Did they profit by his clemency?
9. What were the next measures of Alexander?
10. Were the Thebans finally successful?
11. Were great cruelties exercised upon them?

---

* So apparently inadequate were the resources of Alexander to so mighty a conquest as that he had in contemplation, that our astonishment is redoubled on the reflection. His treasury was not only exhausted, but he was in debt, and his magazines contained only one month's provisions for the army.

12. Did she inform him?
13. How did she revenge the indignities she had suffered?
14. What followed?
15. What passed at the interview with Alexander?
16. What was the judgment passed on her?
17. What was the fate of Thebes?
18. What was his determination?
19. Was his vengeance indiscriminate?
20. What was done with the rest of the inhabitants?
21. What effect had the news of this on the Athenians?
22. How did the Athenians act on this occasion?
23. How did they deprecate his anger?
24. What were the demands of Alexander?
25. What fable did Demosthenes relate on the occasion?
26. What was the application of this fable?
27. How did the Athenians avoid compliance?
28. What was the result?
29. How did Alexander behave towards the Athenians?
30. Did he not feel remorse for his cruelties?
31. What measure did he next adopt?
32. Was this an important subject of deliberation?
33. What was necessary for accomplishing such a scheme?
34. Was this expedition agreeable to the Greeks?
35. Were the Greeks unanimous in their approbation of the scheme?
36. From whom did he receive congratulations at this time?
37. Relate the circumstances of this visit.
38. What was the effect of this answer?
39. What resolution did he form, previous to setting out?
40. How did he compel her to give a response?
41. What advice was now given him, and how was it received?
42. What precautions did he previously take?
43. What passed between Alexander and Perdiccas on the subject?

CHAP. XIV.

From Alexander's Arrival in Asia to his Death.

SECT. I.

2. Campa'igns, s. warlike expeditions.
15. Adja'cent, a. lying near, neighbouring.
Sa'trap, s. a governor of a Persian province.

18. Ford, *v.* to pass over on foot or on horseback.
31. Exemp'tion, *s.* a freedom, a privilege.
32. Sep'ulture, *s.* burial.

---

1. ALEXANDER having taken the necessary precautions for securing the tranquillity of Ma''cedon in his absence, set out for Asia in the beginning of spring. His army consisted of little more than thirty thousand foot, and four or five thousand horse; but then they were all brave men, well disciplined, and inured to fatigue. 2. They had made several *campaigns* under Philip, and were each of them, in case of necessity, capable of commanding: most of the officers were nearly threescore years of age; and the common men fifty; and when they were either assembled, or drawn up at the head of a camp, they had the appearance of a venerable senate. 3. Parme'nio commanded the infantry; Philot'as, his son, had eighteen hundred horse under him; and Cal'lus, the son of Har'palus, the same number of Thessa'lian cavalry. The rest of the horse, consisting of natives of the several states, were under the direction of a separate commander, and the Thra'cians and Pœo'nians, who were always in front, were headed by Cassan'der. Such was the army which was to decide the fortune, not only of Greece, but of all the eastern world. 4. Alexander began his march along the lake Cercin'um; and after passing the rivers Stry'mon and Hebrus, he came to the shore of the Hel'lespont, which he crossed in an hundred and sixty galleys, and several flat-bottomed vessels, himself steering his own galley. Upon his arrival at the opposite coast, he leaped from his ship in complete armour, as if to take possession of the continent, and expressed the greatest transports of joy.

5. It has frequently been thought strange that the Persians took no step to check the progress of the Macedo'nians at the Hel'lespont, where they might certainly have

been opposed with the greatest ease: especially as the former were possessed of a large and powerful fleet, while that of the latter was very inconsiderable. 6. Whether this proceeded from supineness and inattention, or from a contempt of the enemy, it is difficult to determine; whatever was the cause, the event proved equally fatal to the Persians.

7. Alexander being arrived at Lamp'sacus,* determined to destroy it, in order to punish the rebellion of the inhabitants; Anaxim'enes, therefore, a native of the place, came to him with a view of diverting him from his cruel resolution. 8. This man, who was a famous historian, had been very intimate with Philip his father; and Alexander himself had a great esteem for him, having been his pupil. 9. The king, suspecting the purport of his errand, and willing to be beforehand with him, swore that he would never grant his request. "The favour I have to desire of you," says Anaximenes, "is, that you would destroy Lamp'sacus." By this witty evasion, the historian saved his country.

10. Thence Alexander went to Troy, where he paid great honours to the memory of the heroes who had fallen there, and particularly to that of Achil'les, at whose tomb he caused funeral games to be performed. 11. He declared that he looked upon Achil'les as one of the happiest of men, in having had, during his life, so faithful a friend as Patro'clus, and after his death, so a famous a poet as Ho'mer to celebrate his actions.

12. When Dari'us was informed of Alexander's arrival in Asia, he expressed the utmost contempt for the Macedo'nian army, and indignation at the presumption of the

* A town of Asia Minor, on the borders of the Propontis, or Sea of Marmora.

general. 13. He wrote letters to the governors of his different provinces, commanding them, if they took Alexander alive, to whip him with rods, to make prisoners of his whole army, and to send them as slaves to one of the remotest and most desert parts of his dominions. It was not long, however, before he had reason to entertain more just and more modest sentiments. 14. Alexander being arrived on the banks of the Gran'icus, a river of Phry'gia, found the Persians, to the number of a hundred and ten thousand men, drawn up on the other side, and ready to dispute his passage.* 15. Mem'non, who commanded all the sea-coast of Asia under Dari'us, gave it as his opinion, that the wisest course would be to lay waste the *adjacent* country, and thus to oblige the Macedo'nian army either to retreat, or to surrender at discretion for want of provisions. But this prudent advice was overruled by Arsi'tes, a Phry'gian *satrap*, who said, that he would never suffer the Grecians to make such havock in the territories he governed.

16. Nor was Alexander, on his side, without those who advised him to proceed with caution, and to refrain from crossing the river the same day on which he reached it. This, in particular, was the opinion of Parme'nio, a brave and experienced officer, who observed, that the troops were already too much fatigued with their march to be equal to the additional labour of crossing a river, especially one which was so deep, and whose banks were so craggy, and that too in the face of such an immense body of the enemy, who were perfectly fresh, and ready to oppose him. 17. But these arguments made no impression on Alexander, who declared, that it would be a shame for him, after crossing the Hellespont, to suffer his progress to be interrupted by a rivulet, for so he called the Gran'icus

* Arrian says, that the Persian army consisted only of 20,000 foot, and as many horse.

by way of contempt: that, on the contrary, they ought to take advantage of the terror which the suddenness of his arrival and the boldness of his attempt had spread among the Persians, and confirm the high opinion the world had conceived of his courage, and the valour of the Macedo'nians.

18. The two armies, however, continued for some time on the opposite banks of the river: the one looking out for a proper place to *ford* it, and the other narrowly watching their motions, and determined, if possible, to prevent their passage. At last, Alexander ordered his horse to be brought; and commanding the noblemen of his court to follow him, and behave gallantly, he caused a strong detachment to march into the river, himself following it with the right wing of his army, as Parme'nio did with the left. 19. The Persians, seeing the detachment advance, began to let fly their arrows, and march to a place where the bank was not so steep, in order to keep the Macedo'nians from landing. But now the horse engaged with great fury; one part endeavouring to land, and the other striving to prevent them. 20. The Macedo'nians, whose cavalry were vastly inferior in number to those of the Persians, besides the disadvantage of the ground, were overwhelmed with the showers of darts that were poured from the eminence; not to mention that the flower of the Persian horse were drawn together here, and were headed by Mem'non, the ablest and most resolute of all the Persian generals. The Macedo'nians, therefore, at last gave way, after having performed many signal acts of valour. 21. But Alexander coming up, restored the battle: he reinforced them with his best troops; he headed them himself; he animated them by his presence; he pushed the Persians, and at last routed them; upon which the whole army followed, crossed the river, and attacked the enemy on all sides.

22. Alexander first charged the thickest part of the ene-

my's horse, in which the generals fought. He himself was particularly conspicuous by his shield and the plume of feathers that overshadowed his helmet, so that he was easily distinguished from the rest of the army. The charge, therefore, was very furious about his person; and though only the horse engaged, they fought like foot, man to man, without giving way on either side. 23. Spithrida'tes, lieutenant-governor of Io'nia, and son-in-law to Dari'us, distinguished himself above the rest of the generals by his superior bravery. Surrounded by forty Persian lords, all of them his relations, of experienced valour, and who never removed from his side, he carried terror wherever he came. 24. Alexander observing in how gallant a manner he signalized himself, clapt spurs to his horse, and advanced towards him. They immediately engaged, and each having thrown a javelin, wounded the other slightly. Spithrida'tes then fell furiously sword in hand upon Alexander, who, being prepared for him, thrust his pike into his face, and laid him dead at his feet. 25. At that very moment, Rhosa'ces, brother to that nobleman, charging Alexander on the side, gave him a furious blow on the head with his battle-axe, which beat off his plume, but went no deeper than his hair. As he was about to repeat the blow on his head, which now appeared through the broken helmet, Cly'tus cut of Rhosa'ces' hand with one stroke of his scimitar, and by that means saved his sovereign's life. 26. The danger to which Alexander had exposed himself added fresh courage to his soldiers, who now performed prodigies of valour. The Persians, therefore, unable any longer to sustain the assault of the Macedo'nians, immediately gave way, and were put to a total rout. Alexander did not pursue them far, but wheeling about suddenly, began in an instant to make an attack upon the foot.

27. The contest here was neither long nor violent; for the enemy seeing the Macedo'nian phalanx, which had

now crossed the river, and was regularly formed, advancing against them, they all immediately took to flight, except the Grecian infantry in Darius's pay. 28. This body of foot, retiring to a hill, demanded permission to march away unmolested; but Alexander, guided by passion rather than reason, rushed furiously into the midst of them, and had his horse killed under him by the thrust of a sword. The battle here for some time was so hot, that more of the Macedo'nians fell in this encounter than in all the preceding action; for they fought against a body of men who were well disciplined, had been inured to war, and were actuated by despair. They were all cut to pieces, two thousand excepted, who were taken prisoners.

29. A great number of the Persian commanders lay dead on the spot. Arsi'tes fled into Phry'gia, where he is said to have laid violent hands on himself, for having advised his countrymen to come to an immediate engagement. In this action, twenty thousand foot and two thousand five hundred horse were killed on the side of the barbarians; and of the Macedo'nians twenty-five of the royal horse were killed in the first attack. 30. Alexander ordered Lysip'pus to make their statues of brass, all of which were set up in a city of Macedon, called Dium, from whence they were many years after carried to Rome by Metel'lus. 31. About threescore of the other horse were killed, and nearly thirty foot, who the next day were all laid with their arms and equipage in one grave; and the king granted an *exemption* to their fathers and children from every kind of tribute and service. 32. He also took the utmost care of the wounded, visited them, and saw their wounds dressed. He inquired very particularly into their adventures, and permitted every one of them to relate his actions in the battle, and boast of his bravery. 33. He also granted the rites of *sepulture* to the principal Persians, and did not even refuse it to such Greeks as died in the Persian service;

but all those whom he took prisoners he put in chains, and sent to work as slaves in Macedo'nia, for having fought under the barbarian standard against their country, contrary to the express prohibition made by Greece on that head.*

34. Alexander thought it his duty, and made it his pleasure, to share the honour of his victory with the Greeks. He sent to the Athenians three hundred shields, being part of the plunder taken from the enemy, and caused this glorious inscription to be put upon the rest of the spoils: "Alexander, son of Philip, with the Greeks, (the Lacedæmo'nians excepted) gained these spoils from the barbarians, who inhabit Asia." The greatest part of the gold and silver plate, the purple carpets, and other articles of Persian luxury, he sent to his mother.

Questions for Examination.

1. When did Alexander commence his expedition?
2. What rendered them so?
3. Who were the principal commanders?
4. Whither did Alexander direct his march?
5. What has been thought of the conduct of the Persians?
6. From whence did this oversight proceed?
7. What cruel resolution did Alexander form?
8. Who was Anaximenes?
9. What passed between them?
10. Whither did Alexander next repair?
11. What did he say of Achilles?
12. What sentiments did Darius entertain of Alexander's expedition?
13. What orders did he give?
14. What opposition did Alexander experience?
15. What advice was given, and by whom was it overruled?
16. Did not Alexander's officers likewise recommend greater caution?
17. Was their advice followed?
18. Was the attack immediate?

---

* This battle put Alexander in possession of all the adjacent country, of which he immediately undertook the administration, as though it had been part of his hereditary dominions, and from which he exacted the same tribute as had been before paid to Darius.

19. What was the conduct of the Persians?
20. Were the Macedonians victorious?
21. How did Alexander act on the occasion?
22. Mention some circumstances of the battle.
23. What Persian nobleman particularly distinguished himself?
24. By whom was he opposed?
25. What new adversary assailed him?
26. What was the result of these exploits?
27. Did the foot make a brave resistance?
28. How did they act, and what was their fate?
29. Was the slaughter of the Persians great?
30. How was their memory preserved?
31. What was the loss in the other parts of the army?
32. What attentions were paid to the wounded?
33. How did he treat the vanquished?
34. With whom did Alexander share the honours of his victory?

SECT. II.

6. Vo'luntary, *a.* free, without constraint.
   Adhe'red, *v.* cleaved to, united.
7. Quest, *s.* search, pursuit.
10. Stip'ulated, *v.* bargained, agreed on.
11. In'tricacy, *s.* perplexity, artful enfolding.
16. Magnanim'ity, *s.* greatness of mind.
24. Precip'itate, *a.* hasty.
26. Effem'inate, *a.* unmanly, delicate.
29. Cour'ser, *s.* a war horse.
30. Scul'ptures, *s.* carved work.
35. Con'sort, *s.* wife, companion.
37. Sut'lers, *s.* those who sell provisions to an army.
38. Pa'geant, *a.* showy, pompous.

---

1. The terrible defeat which the Persians had now sustained, struck such a terror into their minds, that they could not be brought, for a long time, to oppose Alexander in the field; he therefore proceeded, without interruption, to make himself master of one town after another; some, indeed, with more, and others with less difficulty. Sar'dis and Eph'esus he easily reduced. 2. The inhabitants of the former he took under his protection, and

permitted them to be governed by their own laws; observing to his friends, at the same time, that such as lay the foundation of a new empire should always endeavour to have the fame of being merciful. At Eph'esus he assigned to the temple of Dian'a the tribute which had been paid to the Persian kings.

3. He next laid siege to Mile'tus,* and afterwards to Halicarnas'sus,† both of which he compelled to surrender, though not till after a short and obstinate resistance, as both of them were defended by Mem'non, the bravest and most experienced of all Darius's generals. The Mile'tians he treated with great humanity, but Halicarnas'sus he thought proper to raze to the ground. 4. Soon after this, he restored Ada, queen of Caria, to her kingdom, of which she had been lately dispossessed; and she, in order to testify her gratitude, sent him meats dressed in the most exquisite manner, and the most excellent cooks of every kind. 5. Alexander thanked her for her politeness, but at the same time told her, that he had much better cooks of his own, whom his governor Leon'idas had given him, one of whom prepared him a good dinner, and the other an excellent supper; and these were temperance and exercise.‡

6. Advancing still further into the country, he received the *voluntary* submission of several of the kings of Lesser Asia, and, among others, that of Mithrida'tes, king of Pontus, who afterwards *adhered* to him with unshaken fidelity, and accompanied him in his expedition. This man was the predecessor of the famous Mithrida'tes, who

---

* The capital of Ionia.

† The capital of Caria; it is now called Bodroun.

‡ Alexander's kindness to the queen of Caria was a powerful inducement to many of the princes of Asia Minor to revolt from the Persians, and put themselves under his protection, particularly those mentioned in the text.

so long employed the armies of Rome, and makes so capital a figure in the history of that republic.*

7. Next year, Alexander resolved to open the campaign very early. But, previous to his beginning his operations, he held a consultation with his principal officers, whether he should march directly in *quest* of Darius, or first subdue the other maritime provinces. 8. The latter opinion appeared the most prudent, as by that means he would be freed from all apprehensions of being molested in his rear, and would leave every thing quiet and secure behind him. 9. Proceeding, therefore, through a narrow defile near the sea-shore, where the water was so high that his men were up to the middle in passing it, he advanced to Cœle'næ, a city of Phry"gia, situated on the banks of the river Marsyas, which the fictions of the poets have rendered so famous. This place he immediately invested. 10. The garrison at first made some show of resistance, but finding themselves unable to withstand the vigorous and repeated assaults of the Grecians, they promised to surrender at the end of sixty days, provided they were not relieved within that period: as no aid arrived within the *stipulated* time, the place was delivered up according to agreement.

11. From thence Alexander marched to Gor'dium, the supposed residence of the celebrated king Midas. Here he was desirous of seeing the famous chariot to which the Gordian knot was tied.† This knot, which fastened the

* The last action of this campaign is memorable only for the sacrifice made to evince attachment to the Persians. The city of the Marmarians being reduced to the last extremity, six hundred young men resolutely fought their way through the Macedonian army, after having set fire to the city, by which their fathers, mothers, wives, children, and the rest of the inhabitants perished, rather than surrender to Alexander. At the conclusion of the campaign, Alexander sent home all the young married soldiers to pass the winter with their wives and families, an act that greatly endeared him to the whole army.

† During a sedition in Phrygia, the oracle, on being consulted, assured the inhabitants that their troubles would cease as soon as

yoke to the beam, was tied with so much *intricacy*, that it was impossible to discover where the involutions began, or where the cords terminated. 12. According to an ancient tradition of the country, an oracle had declared, that the man who could untie it should possess the empire of Asia. 13. Alexander being firmly persuaded that the oracle was meant for him, after many fruitless attempts to untie it in the usual manner, drew his sword and cut it, crying out, that was the only way to untie. The priest hailed the omen, and declared that Alexander had fulfilled the oracle.

14. In the mean time Dari'us, who now began to be seriously alarmed for the safety of his empire, resolved to raise an army that might enable him to stop the further progress of the enemy. 15. Alexander, however, still continued to advance, and having subdued Paphlago'nia* and Cappado'cia,† he passed the straits of Cili''cia, where he might easily have been opposed by a handful of men; but the enemy abandoned them as soon as he approached. From thence he marched his whole army to the city of Tarsus,‡ where he arrived just in time to save it from destruction, as the Persians had set fire to it, to prevent his becoming master of the treasures it contained. 16. And here he gave an instance of that *magnanimity* and elevation of mind which formed so distinguished a part of his character. For having thrown himself into the river Cyd'nus, which runs through this city, in order to bathe, he was instantly seized with such a violent shivering, as seemed likely in a little time to put an end to his life. 17. At first

---

they chose for their king the first man they met, going to the temple of Jupiter, mounted on a chariot or wain. Gordius, a peasant, was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter.

* Now Pindera'chia, a country of Asia Minor, separated from Cappado'cia by the river Halys.

† A country of Asia Minor, lying between the Halys, the Euphrates, and the Euxine.

‡ The capital of Cilicia.

his physicians were afraid to administer the necessary medicines, knowing that they must be answerable for the consequences that ensued. But at last one of them, whose name was Philip, who had always attended upon Alexander from his youth, and loved him with the utmost tenderness, not only as his sovereign but as his child, raising himself above all prudential considerations, and being more concerned for the life of his prince than for his own safety, offered to give him a dose, which, though violent, would be speedy in its effects, and desired three days to prepare it. 18. At this proposal every one trembled, except Alexander himself, who was afflicted on no other account, than because it would keep him so long from appearing at the head of his army.

19. In the mean time, he received a letter from Parme'nio, who had been left behind in Cappado'cia, advising him to beware of Philip, his physician; for that Darius had bribed him by the promise of a thousand talents, and his sister in marriage, to destroy his master. 20. This letter at first gave him some uneasiness, as he could not believe that Parme'nio had written it without having received some such intelligence. But confidence in a physician, whose unshaken fidelity and attachment he had experienced from his youth, at last removed all suspicion. He therefore put the letter under his bolster without acquainting any one with the contents; and when Philip entered with the medicine, he readily took it from him, and holding the letter in one hand and the cup in the other, delivered the former to Philip, while he himself drank off the draught without discovering the least sign of fear. 21. This was a very singular and affecting scene; Alexander looking at Philip with all the marks of the most perfect confidence and assurance, while Philip, in perusing the letter, seemed astonished at the accusation, and called upon the gods to witness his innocence; sometimes lifting up his hands to heaven, and then throwing himself down

by the bedside, and beseeching Alexander to lay aside all suspicion, and rely on his fidelity. 22. At first the medicine worked so violently, and brought Alexander so low, as seemed to favour Parme'nio's accusation; but at length it produced the desired effect, and the king in a few days recovered his wonted vigour.

23. Meanwhile, Dari'us was advancing against him at the head of an immense army, of which, however, he did not know how to avail himself; for, instead of remaining in the open country, where he might have extended his forces, and surrounded the enemy, he foolishly marched into the narrow passes, where his great superiority of numbers could be of very little service. 24. The reason he assigned for taking this *precipitate* step was, that he was afraid Alexander would escape him. But this was a needless fear. Alexander was as desirous of meeting him as he was of meeting Alexander. 25. His courtiers, however, encouraged him in the opinion, that Alexander was endeavouring to avoid him; and that if once he could bring this invader of his empire to an engagement, he might depend upon obtaining a complete victory. 26. There was one man, indeed, in his army, who had the courage and the honesty to tell him the truth. This was Charide'mus, the Athenian, of whom when Dari'us asked whether he thought him strong enough to defeat the enemy, Charide'mus replied in the following terms: "Permit me, sir, to speak truth now, when only my sincerity can be of service; your present splendour, your prodigious number which have drained the East, may be terrible indeed to your *effeminate* neighbours, but can be no way dreadful to a Macedo'nian army. Discipline, close combat, courage, are all their care; every single man among them is himself almost a general. The men are not to be repulsed by the stones of slingers, or stakes burnt at the end; none but troops armed like themselves can stop their career; let

therefore the gold and silver which glitter in your camp be exchanged for soldiers and steel, for weapons and for hearts that are able to defend you." 27. Dari'us, though naturally of a mild disposition, had all his passions roused at the freedom of this man's advice: he ordered him to be immediately executed; Charide'mus all the time crying out, that his avenger was at hand.* Dari'us had soon reason to repent his rashness, and experienced, when it was too late, the truth of all that had been told him.

28. That prince now advanced towards the river Euphra'tes, but with a parade that more resembled the triumphal entry of a sovereign into his capital after some important victory, than the march of a warrior who was going to put every thing to the hazard of the sword. Over his tent was exhibited the image of the sun in jewels, while wealth and magnificence were displayed in every quarter of the army.

29. First they carried before him silver altars, on which lay fire, called by them sacred and eternal: and these were followed by the Ma'gi, singing hymns after the manner of their country; they were accompanied by three hundred and sixty-five youths (equalling the numbers of days in a year) clothed in purple robes. Afterwards came a chariot consecrated to Ju'piter, drawn by white horses, and followed by a *courser* of prodigious size; to whom they gave the name of the sun's horse; and the equerries were dressed in white, each having a golden rod in his hand.

* The account given of this transaction by another historian tends in some measure to exculpate Darius from the charge of hasty cruelty. He says, that Charidemus offered, with 100,000 men, a third of whom were to be Greek merceuaries, to drive Alexander out of Asia, without hazarding the sacred person of the monarch. Darius, who was both a wise and brave man, readily acceded to this proposal. But some Persian lords who were present, envious of the glory he would probably acquire, accused him of treachery, and alleged that he sought the command merely to betray the army into the power of the Macedonians: this accusation made such an impression on Darius, that he ordered him to instant execution.

30. Ten chariots adorned with *sculptures* in gold and silver followed. Then marched a body of horse composed of twelve nations, whose manners and customs were various, and all armed in a different manner. Next advanced those whom the Persians called the Immortals, amounting to ten thousand, who surpassed the rest of the barbarians in the sumptuousness of their apparel. They all wore golden collars, and were clothed in robes of gold tissue, with vestments having sleeves to them quite covered with precious stones.

31. Thirty paces from them followed those called the king's relations, to the number of fifteen thousand, in habits very much resembling those of women; and more remarkable for the vain pomp of their dress than the glitter of their arms.

32. Those called the Doriph'ori came after; they carried the king's cloak, and walked before his chariot, in which he sat as on a high throne. This chariot was enriched on both sides with images of the gods, in gold and silver; and from the middle of the yoke, which was covered with jewels, rose two statues, a cubit in height, the one representing war, and the other peace, having a golden eagle, with wings extended as ready to take flight.

33. But nothing could surpass the magnificence of the king; he was clothed in a vest of purple, striped with silver, and over it a long robe glittering all over with precious stones, that represented two falcons, rushing from the clouds, and pecking at one another. Around his waist he wore a golden girdle, after the manner of women, whence his scimitar hung, the scabbard of which flamed all over with gems: on his head he wore a tiara, or mitre, round which was a fillet of blue mixed with white.

34. On each side of him walked two hundred of his nearest relations, followed by two thousand pikemen, whose pikes were adorned with silver, and tipped with

gold; and last, thirty thousand infantry, who composed the rear-guard. These were followed by the king's horses, four hundred in number, all which were led.

35. About one hundred or a hundred and twenty paces from thence, came Sysigam'bis, Darius's mother, seated on a throne, and his *consort* on another; with the several female attendants of both queens, riding on horseback. Afterwards came fifteen large chariots, in which were the king's children, and those who had the care of their education, with a band of eunuchs, who are to this day in great esteem in the East. 36. Then came the concubines, to the number of three hundred and sixty, in the equipage of queens, followed by six hundred mules, and three hundred camels which carried the king's treasure, and guarded by a great body of archers. 37. After these came the wives of the crown-officers, and of the greatest lords of the court, seated also in chariots; and then the sutlers, servants, and other followers of the army. In the rear were a body of light-armed troops, with their commanders, who closed the march.

38. Such was the splendour of this *pageant* monarch, who, while he excited the admiration of his own barbarous subjects, inspired the Macedo'nians with nothing but contempt for his military skill, and a strong desire to make themselves masters of those riches of which he made so vain and pompous a display.

Questions for Examination.

1. What effect had their late defeat on the Persians?
2. What treatment did these cities experience?
3. What were Alexander's next conquests, and their fate?
4. What injured personage did he restore to her rights, and how did she evince her gratitude?

5. Did Alexander accept her presents?
6. What reception did he meet with as he advanced?
7. What were Alexander's next proceedings?
8. Which plan was adopted?
9. What place did he first invest?
10. Did Alexander experience a vigorous resistance?
11. Whither did he next proceed, and what was remarkable in that place?
12. What importance was attached to this?
13. Did Alexander untie it?
14. What were the proceedings of Darius in the mean time?
15. Did this check the progress of Alexander?
16. What occurred at this place?
17. Did he receive immediate medical aid?
18. How was this proposal received?
19. What important intelligence did he receive?
20. What effect had this intelligence on Alexander?
21. How did Philip behave on perusing the letter?
22. What was the effect of the medicine?
23. What steps was Darius taking?
24. What reason did he assign for this?
25. What was the conduct of his courtiers?
26. Had none the courage to undeceive him?
27. How did Darius receive this plain dealing?
28. What was the order of his march?
29. Proceed in the description.
30. What followed?
31. Who were next in the procession?
32. Who immediately preceded the king?
33. Describe the appearance of Darius.
34. By whom was he attended?
35. What illustrious personages followed?
36. Who came next?
37. By whom was the procession closed?
38. What effect had this splendour on the Macedonians?

SECT. III.

9. Impetuos'ity, *s.* force, violence.

---

1. Alexander and Darius, being equally eager to come to an engagement, were now advancing against each other;

and after various marches and counter-marches, they at last met in the neighbourhood of Issus.*

2. The spot where the battle was fought, and which lay near this city, was bounded on one side by the mountains and on the other side by the sea. The plain that was situated between them must have been of considerable extent, as the two armies encamped in it; and Dari'us's army, as we have already observed, was vastly numerous. The river Pin'arus† ran through the middle of this plain from the mountain to the sea, and divided it into two nearly equal parts.

3. Alexander drew up his army in the following order. He posted at the extremity of the right wing, which stood near the mountains, the Argpras'pides, commanded by Nica'nor; then the phalanx of Cœ'nus, and afterwards that of Perdic'cas, which terminated in the centre of the main army. On the extremity of the left wing he posted the phalanx of Amyn'tas, then that of Ptolemy, and lastly that of Melea'ger. 4. Thus the famous Macedonian phalanx was formed, which we find was composed of six distinct bodies; each of which was headed by able generals: but Alexander being always generalissimo, had consequently the command of the whole army. 5. The horse were placed on the two wings; the Macedonians with the Thessa'lians on the right, and the Peloponne'sians with the other allies on the left. Parme'nio commanded the left wing; Alexander himself conducted the right; while the A'grians (led on by At'talus) and some other troops lately arrived from Greece, were destined to oppose those whom Dari'us had posted on the mountains.

6. As for Dari'us's army, it was drawn up in the following order. Having heard that Alexander was advancing

* Now Aisse, a town of Cilicia, on the confines of Syria.
† Now Delifou.

against him in battle array, he commanded thirty thousand horse and twenty thousand bowmen to cross the river Pin'arus, to keep the enemy in awe, and give him time to draw up his army on the hither side without interruption. In the centre he posted the thirty thousand Greeks in his service, who doubtless were the flower and chief strength of his army, and were not at all inferior in bravery to the Macedonian phalanx, with thirty thousand barbarians on their right, and as many on their left. 7. The field of battle not being able to contain a greater number, these were all that were placed in the front line, the rest being ranged behind them, and no doubt to a very great depth, considering the multitude of the Persian forces. On the mountain which lay to the left, against Alexander's right wing, Dari'us posted twenty thousand men, who were so disposed in the several windings of the mountains, that some of them were before Alexander's army, and others behind it.

8. Darius having put his army in battle array, and appointed commanders to the different parts of it, took post himself in the centre, according to the custom of the Persian monarchs. He was determined to keep on the hither side of the river, that if the Macedo'nians attempted to cross it, he might attack them while in the middle of the stream, and oblige them to fight in that disadvantageous situation.

9. This, however, was not sufficient to damp the spirit, nor to check the progress of Alexander. He boldly advanced to the side of the river, and plunging into it with great *impetuosity*, notwithstanding the showers of arrows that were poured upon him by the Persians, he soon gained the opposite shore, where, attacking the enemy sword in hand, he threw them in a little time into confusion.

10. Eagerly desiring to engage Darius, and to have the glory of killing him with his own hand, he was just upon the point of charging that monarch, when Oxa'thres, Darius's brother, observing the danger to which he was

exposed, rushed before his chariot with the horse he commanded. 11. This, though it saved Darius's life, was the immediate cause of the loss of the battle.* The horses that drew his chariot became so unruly, and shook the yoke with so much violence, that they almost overturned the king; who seeing himself about to fall alive into the hands of his enemies, leaped down, and mounted another chariot. The rest, observing this, fled as fast as possible, and throwing down their arms, made the best of their way. Alexander received a slight wound in his thigh, but it was not attended with any bad consequences.

12. In the mean time, while the Macedonians under the king had routed the Persians under Darius, the rest of them, who were engaged with the Greeks, met with a stouter and more obstinate resistance; but Alexander having pursued the fugitives a short way, returned immediately to the field of battle, and attacking the Grecians vigorously in flank, gave them a total and complete overthrow. 13. The enemy now made no further resistance, but fled precipitately on all sides. Some of them struck into the high road, which led directly to Persia; others ran into woods and lonely mountains; and a small number returned to their camp, which the victorious army had already taken and plundered. In this battle sixty thousand of the Persian infantry and ten thousand horsemen were slain; forty thousand were taken prisoners; while of Alexander's army there fell but two hundred and eighty in all.

14. With regard to Dari'us, the instant he saw his left wing broke, he was one of the first who fled in his chariot; but getting afterwards into craggy, rugged places, he mounted on horseback, throwing away his bow, shield, and royal mantle; and had it not been for the necessity Alexander

* So great was the slaughter on this occasion, that the dead bodies rose like an entrenchment round the chariot of Darius.

ander was under of desisting from the pursuit, in order to return and complete the overthrow of the Greeks, he would probably have fallen alive into the hands of the conqueror.

15. Sysigam'bis, Darius's mother, and that monarch's queen, (who was also his sister) were found remaining in the camp, with two of the king's daughters, his son, (yet a child) and some Persian ladies; for the rest had been carried to Damas'cus, with part of Darius's treasure, and all such things as contributed only to the luxury and magnificence of his court. 16. No more than three thousand talents were found in his camp; but the rest of the treasure fell afterwards into the hands of Parme'nio, at the taking of the city of Damas'cus.

17. The evening after the engagement, Alexander invited his chief officers to a feast, at which himself presided, notwithstanding the wound he had that day received in battle. The festivity, however, had scarcely begun, when they were interrupted by sad lamentations from a neighbouring tent, which at first they considered as a fresh alarm; but they were soon informed, that the noise came from the tent in which the wife and mother of Darius were kept, who were expressing their sorrow for the supposed death of that monarch. An eunuch, who had seen his cloak in the hands of a soldier, imagining he was killed, brought them these dreadful tidings. 18. Alexander immediately sent Leona'tus, one of his principal officers, to undeceive them; and next day he himself paid them a visit, when he did every thing in his power to comfort and solace them.*

---

* On his entering their apartment with Hephæstion, his favourite friend, Sysigambis fell at the feet of the latter, mistaking him for the king: some of the attendants, however, having by signs pointed out her error, she, greatly confused, hastened to pay her respects to Alexander. Taking her by the hand, and raising her up, he kindly endeavoured to soothe her agitation by saying, "Do not be uneasy, mother, you were not in the wrong, for he too is Alexander."

He told them, that no part of their former state should b withheld from them; but that they should enjoy every con venience and accommodation as in the court of Darius. 19. Observing the infant son of Darius standing by h mother, he took him in his arms. The child, without di covering the least sign of terror, stretched out his arms the conqueror, who, being affected with its confidence, sa to Hephæs'tion, who attended him, "Oh! that Darius h some share, some portion of this infant's generosity 20. That he might prevent every suspicion of design on th chastity of Darius's consort, and, at the same time, remov every cause of fear or anxiety from her mind, he resolve never to visit her tent more, although she was one of th most beautiful women of her time. 21. This moderatio so becoming in a royal conqueror, gave occasion to th noted observation of Plutarch, "That the princesses Persia lived in an enemy's camp, as if they had be in some sacred temple, unseen, unapproached, and u molested."

22. Sysigam'bis was distinguished by extraordina marks of Alexander's favour; Darius himself could n have treated her with greater respect than did that genero prince. He allowed her to regulate the funerals of all t Persians of the royal family who had fallen in battle; a at her intercession he pardoned several of Darius's nob who had justly incurred his displeasure. 23. This mag nimous conduct has done more honour to Alexander's c racter than all his splendid victories. His gentleness manners towards the suppliant captives, his chastity a continence, when he had it in his power to enforce ob dience, were setting an example to heroes, which it h been the pride of many since to imitate.

Questions for Examination.

1. What were the respective movements of the hostile kings?
2. Describe the field of battle.
3. What was the Macedonian order of battle?
4. How was the phalanx composed?
5. What was the disposition of the cavalry?
6. What was the disposition of the Persian army?
7. How were the rest of the forces disposed?
8. Where did Darius take his station?
9. Did this resolution intimidate Alexander?
10. What bold attempt did he make?
11. What was the consequence?
12. Was the resistance every where equally feeble?
13. Was this overthrow decisive, and what was the respective loss on both sides?
14. What became of Darius?
15. What illustrious personages were among the captives?
16. Was much treasure found?
17. What occurred soon after the engagement?
18. How did Alexander act on the occasion?
19. What farther passed at this interview?
20. What resolution did Alexander form?
21. To what observation did this moderation give rise?
22. How was Sysigambis treated by Alexander?
23. Was this conduct meritorious?

SECT. I.

10. Ser'vile, *a.* mean, slavish.
28. Invin'cible, *a.* unconquerable.
30. Ped'estal, *s.* the base on which a statue stands.
31. Au'gurs, *s.* soothsayers, interpreters of omens, &c.
    Inces'santly, *ad.* without ceasing.
32. Annoy'ed, *part.* injured, molested.

---

1. The victory at Issus was soon followed by a variety of other successes. All Phœnicia, except Tyre, the capital city, submitted to Alexander. About the same time Aris-tode'mus, the Persian admiral, was defeated at sea, and a great part of his fleet taken. The city of Damas'cus too,

in which Darius's treasures were deposited, surrendered to Parme'nio. 2. This place might have made a vigorous defence; but, by the treachery of the governor, it was yielded up without making the least resistance. Parme'nio found in it, besides an immense sum of money and a vast quantity of plate and baggage, three hundred and twenty-nine of Darius's concubines, and a multitude of officers whose business it was to regulate every thing relating to that monarch's entertainments.

3. In the mean time, Dari'us having travelled all night on horseback, arrived in the morning at So'chus, where he assembled the remains of his army. 4. Dejected as he was with his late misfortune, still, however, his pride did not desert him. He wrote a letter to Alexander, in which he treated him in some respects as an inferior. He commanded rather than requested him to deliver up his wife, mother and children, upon receiving a proper ransom. With regard to the empire, he proposed to fight with him for it upon equal terms, and bring an equal number of troops into the field.* 5. To this Alexander replied, that he scorned to hold any correspondence with a man whom he had already overcome; that if he appeared before him in a suppliant posture, he would give up his wife and mother without ransom; that he knew how to conquer, and to oblige the conquered.

6. This proposal having produced no effect, Alexander proceeded to receive the submission of the neighbouring states and people. The Sido'nians were the first that made him a tender of their allegiance, in opposition to Strato their

* Many of the arguments, however, made use of by Darius, appear extremely just and reasonable; he expostulates, rather warmly indeed, on the injustice of the war commenced against him: he alleges that neither he nor any of his predecessors had ever injured the Macedonians; that Philip had invaded Persia without any previous declaration of war; and that Alexander himself had prosecuted that invasion, without signifying what grievances he had sustained, or what satisfaction he expected.

king, who had declared in favour of Dari'us. 7. Alexander dethroned him, and permitted Hephæs'tion (his principal favourite) to elect, in his stead, whomsoever of the Sido'nians he should judge most worthy of that exalted station.

8. Hephæs'tion was quartered at the house of two brothers, who were young, and of the most considerable family in the city, and to these he offered the crown. But they refused it, telling him that, according to the laws of their country, no person could ascend the throne, unless he were of the blood royal. 9. Hephæs'tion admiring this greatness of soul, which could contemn what others strive to obtain by fire and sword, "Continue," says he to them, "in this way of thinking, you who seem sensible that it is much more glorious to refuse a diadem than to accept it. However, name me some person of the royal family, who may remember, when he is king, that it was you that set the crown on his head." 10. The brothers observing that several, through excessive ambition, aspired to this high station, and to obtain it, paid a *servile* court to Alexander's favourites, declared that they did not know any person more worthy of the diadem than one Abdalon'ymus, descended, though in a remote degree, from the royal family; but who, at the same time, was so poor, that he was obliged to earn his bread by manual labour in a garden without the city. 11. His honesty and integrity had reduced him, like many more, to such extreme poverty. Wholly busied about his humble occupation, he did not concern himself with the recent events which had shaken all Asia.

12. Hephæs'tion approving their choice, the two brothers went in quest of Abdalon'ymus, whom they found weeding in his garden. 13. When they saluted him king, he at first began to stare at them, and thinking they were but in jest, asked them, whether they were not ashamed to offer

him such an insult. 14. But as he made a greater resistance than suited their inclinations, they themselves washed him, and throwing over his shoulders a purple robe, richly embroidered with gold, they repeatedly assured him that he was now king of Sidon, and conducted him to the palace.

15. The news of this was immediately spread over the whole city. Most of the inhabitants were overjoyed at it; but some murmured, especially the rich, who, despising Abdalon'ymus's former abject state, could not help expressing their resentment at his present elevation. 16. Alexander, therefore, commanded the new elected prince to be sent for, and after surveying him very attentively, said, "Thy air and mien do not contradict what is related of thy extraction; but I should be glad to know with what frame of mind thou enduredst thy poverty." 17. "Would to the gods," replied he, "that I may bear this crown with equal patience! These hands have procured me all I desired; and whilst I possessed nothing I wanted nothing." 18. This answer gave Alexander a high idea of Abdalonymus's virtue; so that he not only presented him with the rich furniture which had belonged to Strato, and part of the Persian plunder, but likewise annexed one of the neighbouring provinces to his dominions.*

19. All Phœni"cia, as we have already observed, was subdued, except Tyre, the capital city. This city was justly entitled the queen of the sea, that element bringing to it the tribute of all nations. She boasted her having first invented navigation, and taught mankind the art of braving the winds and waves by the assistance of a frail bark. 20. The happy situation of Tyre, at the upper end of the Mediterra'nean; the conveniency of its ports, which

* This story, though related by many eminent historians, is varied by them in its circumstances, that it is by some esteemed of doubtful authority, particularly as Arrian, the most faithful historian of the wars of Alexander, takes no notice of it.

both safe and capacious; and the character of its inhabitants, who were industrious, laborious, patient, and extremely courteous to strangers, invited thither merchants from all parts of the globe: so that it might be considered, not so much as a city belonging to any particular nation, as the common city of all nations, and the centre of their commerce.

21. Alexander thought it necessary both for his glory and his interest to take this city, as the spring was now coming on. 22. Tyre was at that time seated in an island of the sea, about a quarter of a league from the continent. It was surrounded with a strong wall, an hundred and fifty feet high, which the waves of the sea washed; and the Carthagin'ians, a colony from Tyre, a mighty people, and sovereigns of the ocean, promised to come to the assistance of their parent state. 23. Encouraged, therefore, by these favourable circumstances, the Tyr'ians determined not to surrender, but to hold out the place to the last extremity. This resolution, however imprudent, was certainly magnanimous; but it was soon after followed by an act which was as blamable as the other was praiseworthy. 24. Alexander, desirous of gaining the place rather by treaty than by force of arms, sent heralds into the town with offers of peace: but the inhabitants were so far from listening to his proposals, or endeavouring to avert his resentment by any kind of concession, that they actually killed his ambassadors, and threw their bodies from the top of the walls into the sea. 25. It is easy to imagine what effect so shocking an outrage must produce in a mind like Alexander's. He instantly resolved to besiege the place, and not to desist till he had made himself master of it, and razed it to the ground.*

* Previous to this determined hostility, Tyre had sent deputies to submit itself to the conqueror, who were favourably received. But Alexander, having announced his intention of visiting that city, and

26. As Tyre was divided from the continent by an arm of the sea, it was necessary to fill up the intermediate space with a bank or pier, before the place could be closely invested. This work, accordingly, was immediately undertaken, and in a great measure completed, when all the wood of which it was principally composed, was unexpectedly burnt by means of a fire-ship sent in by the enemy. 27. The damage, however, was very soon repaired, the mole rendered more perfect than formerly, and carried nearer to the town, when all of a sudden a furious tempest arose, which undermining the stone-work that supported the wood, the whole was once more completely destroyed.

28. Two such disasters, following close on the heels of each other, would have cooled the ardour of almost any man except Alexander; but nothing could daunt his *invincible* spirit, or make him relinquish an enterprise he had once undertaken. 29. He therefore resolved to prosecute the siege, and in order to encourage his men to second his views, he took care to inspire them with a belief that heaven was on their side, and would soon crown their labours with the wished for success. 30. At one time he gave out that Apollo was about to abandon the Tyrians to their doom; and that, to prevent his flight, they had bound him to his *pedestal* with a golden chain; at another, he pretended, that Her'cules, the tutelar deity of Ma'cedon, had appeared to him, and, having opened prospects of the most glorious kind, had invited him to proceed to take possession of Tyre. 31. These favourable circumstances were announced by the *augurs*, as intimations from above; and every heart was, of consequence, cheered. The soldiers, as if but that moment arrived before the city, now, forgetting all the toils they had undergone, and the disappointments

sacrificing to Hercules, its patron, the Tyrians, suspecting that he intended either to plunder or enslave them, refused him admission within their walls.

they had suffered, began to raise a new mole, at which they worked *incessantly*.

32. To protect them from being *annoyed* by the ships of the enemy, Alexander fitted out a fleet, with which he not only secured his own men, but offered the Tyrians battle. This, however, they thought proper to decline, and withdrew all their galleys into the harbour.

Questions for Examination.

1. What were the consequences of the victory at Issus?
2. What occasioned so speedy a surrender, and what valuable captures were made in it?
3. Whither did Darius betake himself?
4. What effect had his misfortunes on his mind?
5. What was the reply of Alexander?
6. What were Alexander's next measures?
7. What treatment did Strato experience?
8. On whom did Hephæstion wish to confer this honour?
9. How did Hephæstion receive this refusal?
10. Who was named by the brothers?
11. What rendered him so poor?
12. Was their recommendation attended to?
13. How did he receive the news of his elevation?
14. How did they undeceive him?
15. How was the new king received by his subjects?
16. How did Alexander act on the occasion?
17. What was the reply of Abdalonymus?
18. What effect had this reply on Alexander?
19. What was the extent of the conquests of Alexander, and what city still remained unsubdued?
20. Was Tyre a place of importance?
21. Was Alexander desirous of this conquest?
22. What means of defence did Tyre possess?
23. What resolution did the Tyrians form?
24. Did Alexander commence hostilities at once?
25. What was the effect of this outrage on Alexander's mind?
26. How did the siege commence?
27. What second disaster occurred?
28. Did these disasters discourage Alexander?
29. By what means did he encourage his men?
30. What proofs did he adduce of this?
31. What effect did these assertions produce?
32. How were they defended by sea?

SECT. V.

2. To'wed, *part.* drawn with ropes.
5. Balis'tas, *s.* military engines for throwing huge javelins, darts, &c.
11. Insig'nia, *s.* marks of dignity, royal ornaments.
13. Breach'es, *s.* openings, gaps.
18. Mol'lified, *part.* softened, assuaged.
19. August', *a.* great, noble, venerable.
28. Extir'pated, *part.* rooted out, destroyed.

---

1. The besiegers, now allowed to proceed unmolested, went on with the work with the utmost vigour, and in a little time completed, and brought it close to the walls. A general attack was therefore resolved on both by sea and land; and with this view the king, having manned his galleys, and joined them together with strong cables, ordered them to approach the walls about midnight, and attack the city with resolution. 2. But just as the assault was about to begin, a dreadful storm arose, which not only shook the ships asunder, but even shattered them in a terrible manner, so that they were all of them obliged to be *towed* towards the shore, without having made the least impression on the city.

3. The Tyr'ians were elated with this gleam of good fortune; but their joy was but of short duration; for in a little time after they received intelligence from Car'thage that they must expect no assistance from that quarter, as the Carthagin'ians themselves were overawed by a powerful army of Syracu'sans, who had invaded their country. 4. Reduced, therefore, to the hard necessity of depending entirely upon their own strength and resources, the Tyr'ians sent all their women and children to Car'thage, and prepared to encounter the very last extremities, as the enemy were now attacking the place with greater spirit and activity than ever. 5. To do the Tyr'ians justice, it must be acknowledged that they employed a number of methods of

defence, which, considering the rude state of the art of war at that early period, were really astonishing. They warded off the darts discharged from the *balis'tas* against them, by the assistance of turning-wheels, which either broke them to pieces, or carried them another way. They deadened the violence of the stones that were hurled at them, by setting up sails and curtains made of a soft substance, which easily gave way.

6. To annoy the ships which advanced against their walls, they fixed grappling irons and scythes to joists or beams: then straining their catapultas (an enormous kind of cross-bow), they laid those great pieces of timber upon them instead of arrows, and shot them off on a sudden at the enemy: these crushed some of their ships by their great weight, and by means of the hooks or hanging scythes, tore others to pieces. 7. They also had brazen shields, in which they heated sand, and threw it from the top of the wall upon the enemy. 8. There was nothing the Macedo'nians dreaded so much as this fatal expedient; for the moment the burning sand got to the flesh, through the crevices of the armour, it penetrated to the very bone, and stuck so close, that there was no shaking it off; so that the soldiers, throwing down their arms, and tearing their clothes to pieces, were in this manner exposed naked and defenceless to the shot of the enemy.

9. Alexander finding the resources, and even the courage of the Tyr'ians increased, in proportion as the siege continued, resolved to make a last effort, and attack them at once both by sea and land, in order, if possible, to overwhelm them with the multiplicity of dangers to which they would be thus exposed. With this view, having manned his galleys with some of the bravest of his troops, he commanded them to advance against the enemy's fleet, while he himself took post at the head of his men on the mole. 10. And now the attack began on all sides with irresistible

and unrelenting fury. Wherever the battering-rams had beaten down any part of the wall, and the bridges were thrown out, instantly the Argyras'pides mounted the breach with the utmost valour, being led on by Adme'tus, one of the bravest officers in the army, who was killed by the thrust of a spear as he was encouraging his soldiers.

11. The presence of the king, and the example he set fired his troops with unusual bravery. He himself ascended one of the towers on the mole, which was of a prodigious height, and was there exposed to greater dangers than he had ever yet encountered; for being immediately known by his *insignia*, and the richness of his armour, he served as a mark for all the arrows of the enemy. 12. On this occasion he performed wonders, killing with javelins several of those who defended the wall; then advancing nearer to them, he forced some with his sword and others with his shield, either into the city or the sea, the tower on which he fought almost touching the wall. This he soon ascended, followed by his principal officers, and possessed himself of two towers, and the space between them. 13. The battering-rams had already made several *breaches*; the fleet had forced its way into the harbour; and some of the Macedonians had possessed themselves of the towers which were abandoned. The Tyr'ians, seeing the enemy masters of their ramparts, retired towards an open place called Age'nor, and there stood their ground; but Alexander marching up with his regiment of body guards, killed part of them, and obliged the rest to fly. At the same time, Tyre being taken on that side which lay towards the harbour, a general carnage of the citizens ensued, and none were spared except the few that fell into the hands of the Sido'nians in Alexander's army, who, considering the Tyr'ians as countrymen, granted them protection, and carried them privately on board their ships. 14. The numbers that were slaughtered on this occasion are almost

incredible:* even after conquest the victor's resentment did not subside; he ordered no less than two thousand men to be nailed to crosses along the shore. The number of prisoners amounted to thirty thousand, who were all sold as slaves in different parts of the world. Thus fell Tyre, that had been for many ages the most flourishing city in the world, and had spread the arts of commerce into the remotest regions.†

15. While Alexander was employed in the siege of Tyre, he received a second letter from Dari'us, in which that monarch treated him with greater respect than before. He now gave him the title of king; he offered him ten thousand talents as a ransom for his captive mother and queen; and he promised him his daughter Stati'ra in marriage, with all the country he had conquered as far as the river Euphra'tes, provided he would agree to a peace. 16. These terms were so advantageous, that when the king debated in council, Parmenio, one of his generals, could not help observing, that he would certainly accept of them, were he Alexander. "And so would I," replied the king, "were I Parme'nio." 17. But deeming it inconsistent with his dignity to listen to any proposals from a man whom he had so lately overcome, he haughtily rejected them, and scorned to accept of that as a favour which he already considered as his own by conquest.

18. From Tyre, Alexander marched to Jerusalem,‡ fully determined to punish that city for having refused to supply his army with provisions during the siege; but his resentment was *mollified* by a deputation of the citizens coming out to meet him, with their high priest JADDUA

* Some authors say eight thousand.
† This city never recovered her former splendour, and it is now merely the habitation of a few poor fishermen.
‡ The capital of Judea, now called Palestine.

before them, dressed in white, and having a mitre on his head, on the front of which the name of God was written. 19. The moment the king perceived the high priest, he advanced towards him with an air of the most profound respect, bowed his body, adored the *august* name upon his front, and saluted him who wore it with religious veneration. 20. When some of his courtiers expressed their surprise, that he, who was adored by every one, should adore the high priest of the Jews, "I do not," said he, "adore the high priest, but the God whose minister he is: for whilst I was at Dium, in Macedo'nia, my mind wholly fixed on the great design of the Persian war, as I was revolving the methods how to conquer Asia, this very man, dressed in the same robes, appeared to me in a dream, exhorted me to banish my fear, bade me cross the Hellespont boldly, and assured me that God would march at the head of my army, and give me the victory over the Persians." 21. This speech, delivered with an air of sincerity, no doubt had its effect in encouraging the army, and establishing an opinion that his mission was from heaven.

22. From Jeru'salem he went to Ga'za,* where, having met with a more obstinate resistance than he expected, he cut the whole garrison, consisting of ten thousand men, to pieces; and not satisfied with this act of cruelty, he caused holes to be bored through the heels of Bœ'tis, the governor, and tying him with cords to the back of his chariot, he dragged him in this manner round the walls of the city.† 23. This he did in imitation of Achil'les, whom Homer describes as having dragged Hector round the walls of Troy in the same manner; but it was reading the poet to

* A frontier town of Palestine, on the borders of Egypt.

† As this circumstance is omitted by some historians, we would hope, for the credit of Alexander's character, that it is untrue. If this however cannot be admitted, we must attribute so dastardly a piece of cruelty to resentment for the wound he received, and for the great loss of men which he sustained in this siege.

very little, or rather indeed to very bad purpose, to imitate his hero in the most unworthy part of his character.

24. Alexander, having left a garrison in Ga'za, turned his arms towards Egypt, of which he made himself master without opposition.* Here he formed the design of visiting the temple of Ju'piter, which was situated in the sandy deserts of Lib'ya, at the distance of twelve days' journey from Mem'phis, the capital of Egypt.† 25. His chief view in going thither was to get himself acknowledged the son of Ju'piter, an honour he had long aspired to. 26. In this journey he founded the city of Alexan'dria, which soon became one of the most capital towns in the world for commerce.‡ 27. Nothing could be more dreary than the desert through which he passed, nor any thing more charming, according to the fabulous accounts of the poets, than the particular spot where the temple was situated. It was a perfect paradise in the midst of an immeasurable wild. 28. At last, having reached the place, and appeared before the altar of the deity, the priest, who was no stranger to Alexander's wishes, declared him to be the son of Ju'piter. The conqueror, elated with this high compliment, asked whether he should have success in his expedition? The priest answered, that he should be monarch of the world. The conqueror inquired if his father's murderers were punished? The priest replied, that his

---

* It appears that the Persian commander in Egypt was loyal to Darius, but his forces were few and badly equipped, and the inclinations of the Egyptians were hostile to his cause. This accounts for the easy conquest of the country.

† While at Memphis he sacrificed not only to the gods of Greece, but to the Egyptian Apis, by which he conciliated the minds of the people, instead of outraging their religious prejudices, as Cambyses had done.

‡ The architect of this noble city was the celebrated Dinoc'rates, who had raised himself to great reputation by rebuilding the temple of Diana at Ephesus.

father Ju'piter was immortal, but that the murderers of Philip had been all *extirpated*.*

29. From this time forward Alexander supposed himself, or would have it supposed by others, that he was the son of Ju'piter. 30. Transported, however, as he was, with the idea of being of divine origin, he never forgot the duties of humanity, nor even those of generosity, to his female captives. For Stati'ra, Dari'us's consort, dying in child-bed about this period, he honoured her with as grand and magnificent a funeral as she could have received had she expired in her husband's palace. 31. Dari'us was so deeply affected with this act of magnanimity in his enemy, that, upon receiving the first intelligence of it, he is said to have lifted up his eyes to heaven, and to have expressed himself thus: "Ye gods, the guardians of our births, and who decree the fate of nations, grant that I may be enabled to leave the Persian state as rich and flourishing as I found it, that I may have it in my power to make Alexander a proper return for his generosity to the dearest objects of my affection. But if the duration of this empire is near to an end, and the greatness of Persia about to be forgotten, may none but Alexander be permitted to sit on the throne of Cy'rus."

Questions for Examination.

1. In what manner was the siege carried on?
2. What frustrated this design?
3. What were the consequences of this disaster?
4. What was the conduct of the Tyrians on the occasion?
5. Did they make a vigorous defence?

---

* It appears that his mother, Olympias, was not much pleased with this silly vanity of Alexander, as she sent to desire that he would not persist in embroiling her with Juno.

6. How did they repel the attacks by sea?
7. To what extraordinary expedient did they have recourse?
8. Was this a formidable means of annoyance?
9. What was the resolution of Alexander in consequence of this obstinate defence?
10. How did this attack commence?
11. What tended to increase the courage of the troops?
12. What personal acts of prowess did Alexander perform?
13. What was the final issue of the contest?
14. Was the carnage great?
15. What proposals did Alexander now receive?
16. What was the opinion of Parmenio with respect to these proposals?
17. Were they accepted?
18. Whither did Alexander next direct his steps?
19. How were they received?
20. What reason did Alexander give for this conduct?
21. What was the effect of this speech?
22. Whither did he next repair, and of what cruelties was he guilty?
23. What induced him to this?
24. What next attracted his attention?
25. With what view did he go thither?
26. What memorable action did he perform on his journey?
27. What was the nature of the country through which he passed?
28. What took place on his arrival?
29. Was he silly enough to encourage this adulation?
30. Did this occasion any change in his conduct?
31. How was Darius affected with this magnanimity?

SECT. VI.

4. Phænom'enon, *s.* unusual appearance.
15. Vera''city, *s.* truth.
16. Equer'ry, *s.* master of the horse, head groom.
18. Discom'fited, *v.* defeated, routed.
24. Spec'tres, *s.* ghosts.
28. Pusillan'imous, *a.* cowardly, weak.
29. Phren'sy, *s.* madness.

---

1 GENEROUS, however, as Alexander was to the wife and mother of Dari'us, he still refused to listen to any terms of accommodation from that monarch himself, who was

therefore obliged to assemble another army, in order, at least, to make one effort more for the preservation of his crown and empire. 2. He accordingly exerted himself with great spirit and activity, and in a little time was able to raise a second army, half as numerous again as the former; and with this he now advanced towards the Ti-gris, in order, if possible, to prevent Alexander from passing that river. 3. This, however, he was not able to effect. Alexander passed the Ti′gris with greater ease and rapidity than he had passed the Gran′icus; and drawing up his army on the farther bank, he continued there encamped for two days, in expectation of the enemy.* But finding that Dari′us was not disposed to come in search of him, he resolved to go in quest of Dari′us. 4. The minds of his men, however, were considerably depressed by an eclipse of the moon, which happened about that time; for as the cause of this *phænomenon* was not then known, it was always supposed to be the prognostic of some great calamity. 5. But Alexander, who was as good a politician as a soldier, immediately produced some Egyptian soothsayers, who declared, that the eclipse portended calamities not to the Greeks, but to the Persians. And having, by this artful contrivance, revived the spirits of his men, he led them on to meet the enemy, and began his march at midnight.

6. At break of day he received intelligence that Dari′us was but twenty miles distant; and at the same time a messenger arrived from that monarch with fresh proposals of peace, which were still more advantageous than the former. But Alexander rejected all his offers; proudly replying, that the world would not admit of two suns, nor of two

* During Alexander's stay at Memphis, after his return from the temple of Jupiter Ammon, he received considerable supplies both of horse and foot from most of the Grecian states. These were exceedingly acceptable to him, as they not only enabled him again to take the field, but to leave garrisons in most of the considerable cities of Egypt, and thus secure a province of such vast importance.

sovereigns. 7. All hopes of accommodation, therefore, being now cut off, both sides prepared themselves for battle, equally irritated, and equally ambitious. Dari'us pitched his camp in a plain near the village of Gangame'la, and at some distance from the city of Arbe'la,* from which last place the battle that ensued is usually denominated.

8. Alexander being informed of this, continued his march till he arrived within a few miles of the enemy. He there encamped; and having rested four days, in order to refresh his army, he set out on the evening of the fifth, with a view of attacking Dari'us at day-break; but, upon his arrival at the mountains, where he could discover the enemy's army, he made a halt, and having assembled his general officers, he held a consultation with them, whether they should engage immediately, or pitch their camp in that place. 9. The latter expedient was deemed the most eligible, as it would give them an opportunity of viewing the field of battle, and the manner in which the enemy were drawn up. They therefore encamped in the same order in which they marched; and in the mean time, Alexander, at the head of his light armed infantry and his royal regiments, marched round the plain in which the battle was to be fought.

10. Parme'nio advised him to attack the enemy by night, and take them by surprise, as by this means he would be sure of giving him a complete overthrow; but Alexander replied, that he scorned to steal a victory, and that he was determined to fight and conquer in broad day-light. 11. So confident, indeed, was he of success, that the night immediately preceding the action he slept more soundly than he commonly was wont to do, so that Parme'nio was obliged to awake him in the morning; and upon that general's expressing some surprise at his calmness and composure on

* A town of Persia on the river Lycus, now called Irbil.

the eve of a battle in which his whole fortune lay at stake, "How can I," replied he, "be otherwise than calm, when I see that the enemy is come to deliver himself into my hands?" 12. So saying, he took up his arms, mounted his horse, and rode up and down the ranks, exhorting his men to behave gallantly, and, if possible, to surpass their former fame, and the glory they had already acquired.

13. The issue of this battle was such as might naturally be expected from the character of the combatants. On the one side was a comparatively small army of forty thousand foot, and about seven or eight thousand horse; but these were the bravest and best disciplined troops at that time in the world: on the other was a vast and almost innumerable assemblage of men, rather than of soldiers, without order, without discipline, and consequently without any common or well directed courage.* 14. The Greeks, indeed, in Darius's pay, formed an exception to this general character of his forces; and they behaved on this, as on every other occasion, with a spirit worthy of their former fame.† But nothing could resist the ardour and impetuosity of Alexander at the head of his gallant Macedonians, especially as he had taken care, with his usual address, to reinforce their native courage with the aid of superstition. 15. For in the very heat of the action, Aristander, the soothsayer, clothed in his white robes, and holding a branch of laurel in his hand, advanced into the thickest of the fight, according to the order he had received from the king, and crying out that he saw an eagle hovering over Alexander's

---

* Authors differ as to the numerical strength of the army of Darius; but it is generally supposed to have been about a million of men.

† The vast army of Darius continued all night under arms, which must have fatigued the soldiers greatly, besides affording opportunity for fear to work upon them. They were drawn up in very exact order; Darius himself was in the main body, surrounded by his relations, some choice troops of horse, chariots and elephants; round all these were posted the Greek mercenaries, on whose courage and skill he chiefly relied.

head (a sure omen of victory), he showed, with his finger, the pretended bird to the soldiers; who, relying on the *veracity* of the soothsayer, imagined that they saw it also, and now believing themselves invincible, they renewed the attack with greater spirit than ever, and in a little time carried all before them.

16. Alexander exposed himself to danger like the meanest soldier in his army. He wounded Darius's *equerry* with a javelin; and had not that prince saved himself by a precipitate flight, he would probably have wounded or killed him likewise. 17. Alexander pursued the fugitives for a considerable way, but was obliged to return, in order to assist Parme'nio, who commanded the left wing, and who had not yet been able to break the Persian horse that opposed him. 18. These, however, he *discomfited* before the arrival of Alexander, who met the enemy retiring from the field of battle, and put them almost all to the sword. 19. And now the Persians, being defeated every where, betook themselves to flight, and were hotly pursued by the Macedonians, who committed terrible havock among them. Alexander rode after Darius as far as Arbe'la, hoping every moment to overtake him; and he had almost done so, for he reached the city just as Darius had quitted it; but though the latter was thus able to save his person, he was obliged to leave his treasure behind him, which now fell into the hands of the enemy.

20. Such was the issue of this famous battle, which gave to Alexander the empire of Asia. The loss of the Persians on this occasion was incredible. It amounted, according to Ar'rian, to 300,000 men, besides prisoners; whereas the loss of the Macedonians was, comparatively speaking, very inconsiderable, it not exceeding, according to the same author, twelve hundred men, most of whom were cavalry.*

* Diodo'rus says, ninety thousand Persians, and five hundred Macedo'nians.

21. The dreadful defeat which Darius had now sustained, struck such a terror into the neighbouring provinces, that Alexander met with little or no farther opposition in making himself master of the whole kingdom of Persia. Bab'ylon surrendered to him without striking a blow, as did also Su'sa; and in both these places he found immense treasures. 22. Leaving the mother and children of Darius in Su'sa, he advanced into the country of Uxii,* where he met with some slight resistance from Made'tes, the governor; but this he soon overcame, and pardoned Made'tes, at the intercession of Sysigam'bis, to whom that satrap was nearly related. 23. Thence he continued his march towards Persep'olis,† which he did with the greater expedition, as he had received intelligence from Tirida'tes, who commanded in that city, that the inhabitants were preparing to plunder Darius's treasures; but Alexander took care to prevent them by his unexpected arrival, and distributed all the wealth he found there, as well as in other places, among the bravest and most deserving of his soldiers.‡

24. As he approached this city, he was met by a large body of men, who exhibited a striking example of the exquisite misery which human beings are sometimes doomed to suffer. These were about eight hundred Greeks, very far advanced in years, who, having been made prisoners of war, had undergone all the torments which the Persian tyranny could inflict. The hands of some had been cut off

* A nation of Armenia, in whose territories was the source of the Tigris.

† The capital of the Persian empire.

‡ In attempting to pass the Persian Straits, which were strongly fortified, Alexander met with so vigorous a resistance, that, after a bloody combat, he was obliged to sound a retreat. But having found a traitor, who informed him of another passage, he attacked the Persian guard in front, while Craterus stormed the wall; and thus accomplished his purpose, after experiencing greater opposition than at any previous period of the war.

the feet of others; and others again had lost their noses and ears. They appeared like so many *spectres* rather than men; speech being almost the only thing by which they were known to be such. 25. Alexander could not refrain from tears at this sight; and as they irresistibly moved him to commiserste their condition, he bade them, with the utmost tenderness, not to despond, and assured them, that they should again see their wives and country. 26. They chose, however, to remain in a place where misfortune was now become habitual: he therefore rewarded them liberally for their sufferings, and commanded the governor of the province to treat them with mildness and respect.*

27. Alexander, upon his first entry into Persep'olis, was satisfied with the treasures he found there, and seems not to have thought of wreaking his resentment upon any part of the city itself. 28. But one day having drank to excess at a public banquet, and the conversation turning upon the cruelties committed by the Persians in Græce, and particularly at Athens, Tha'is, an Athenian courtesan, who was present, seized this opportunity of saying, that it was mean and *pusillanimous*, in the highest degree, not to take revenge for such repeated slaughters. "This day," cried she, "has fully repaid all my wanderings and troubles in Asia, by putting it in my power to humble the pride of the Persian monarchs. To insult over the palace of Persep'olis will be a noble deed; but how much more glorious would it be to fire the palace of that Xerxes who laid the city of Athens in ruins; and to have it told in future times, that a single woman, of Alexander's train, had taken more signal vengeance on the enemies of Greece than all her former generals had been able to do!" 29. All the guests applauded the discourse; when immediately the king, in a fit

* As neither Arrian nor Plutarch takes the least notice of this story, it seems a strong indication of its being fabulous, and invented merely to excuse the horrid outrages committed at Persep'olis.

of *phrensy*, rose from table (his head being crowned with flowers), and taking a torch in his hand, he advanced forward, to execute his mad exploit. The whole company followed him, breaking out into shouts of joy, and in a riotous manner, with singing and dancing, surrounded the palace. All the rest of the Macedonians, at this noise, ran in crowds, with lighted torches, and set fire to every part of it. 30. However, Alexander soon repented of what he had done, and thereupon gave orders for extinguishing the fire; but it was now too late.

31. In the mean time Darius continued his flight, and at length arrived at Ecbata'na, the capital of Me'dia. 32. But though he was able to escape the pursuit of his natural enemies, he could not secure himself from the secret designs of his treacherous subjects. Two of them in particular, Nabarza'nes and Bes'sus, the one the general of the horse, the other the commander of the Bac'trians, had entered into a plot to seize his person, and either deliver him alive into the hands of Alexander, if they were overtaken; or, if they escaped, to put him to death, and afterwards usurp his crown, and begin a new war. 33. They even found means to draw over to their party all the forces of Darius, except the Greeks in that monarch's pay; who, shocked at the baseness of his natural born subjects, generously offered to protect his person at the hazard of their own lives. 34. But Darius was of too noble a spirit to accept such a proposal; he therefore replied, that if his own subjects would not grant him protection, he could not think of receiving it from the hands of strangers. The Greeks, seeing they could be of no farther service to him, immediately threw themselves on the mercy of Alexander, who, in consideration of their gallant spirit, not only forgave them, but enrolled them among his own forces.

Questions for Examination.

1. Did Alexander manifest a desire for peace?
2. How did he do this?
3. Did he accomplish this?
4. What happened to depress the minds of the Macedonians?
5. How did Alexander remove their fears?
6. What happened soon after?
7. What was the consequence of this reply?
8. What were the proceedings of Alexander?
9. What was the result of this consultation?
10. What was the advice of Parmenio, and Alexander's reply?
11. Were his expectations sanguine?
12. How did he prepare for the contest?
13. What was the issue of this battle?
14. Was there no exception to this character?
15. How did he do this?
16. What was the conduct of Alexander in this engagement?
17. Was the victory now complete?
18. Did he at length accomplish it?
19. What followed?
20. What was the loss on both sides?
21. What were the consequences of this victory?
22. Whither did Alexander next direct his march?
23. What intelligence hastened his movements?
24. What spectacle presented itself on his approach?
25. Was Alexander affected at the sight?
26. Were they pleased with this assurance?
27. What was the conduct of Alexander on entering Persepolis?
28. What led to his subsequent cruel vengeance?
29. How was this horrid proposal received?
30. Was Alexander pleased with what he had done?
31. What became of Darius in the mean time?
32. Was he now in a place of safety?
33. Did they gain many partisans to their cause?
34. Did Darius accept their proposal?

SECT. VII.

1. Concil'iate, *v.* to gain.
5. Ex'ecrable, *a.* hateful, cursed.
13. Celer'ity, *s.* quickness, swiftness.
21. Depre'ciate, *v.* to undervalue, to lower.

---

1. Darius, being thus left destitute of all kind of resource, was seized by the traitors, who put him in chains, and carried him along with them for some time; but finding that the Macedonians were in close pursuit of them, and that it was impossible for them either to *conciliate* the friendship of Alexander, or to secure a crown for themselves, they again set him at liberty, and advised him to accompany them in their flight. 2. This, however, he refused to do; and calling upon heaven to revenge the indignities they had already offered him, he openly declared, that he would rather trust to the mercy of Alexander than continue any longer in the hands of traitors. 3. At these words they fell into a furious passion, and thrusting him through with their darts and spears, they left him, in that manner, to linger out the remains of his wretched life. The traitors then made their escape different ways; while the victorious Macedonians, at length coming up, found Darius in a lonely place, lying in his chariot, and drawing near his end. 4. However, he had strength enough, before he died, to call for drink; which a Macedonian, named Polys'tratus, brought him. The generosity of the unfortunate monarch shone forth on this melancholy occasion, in the address he made to this stranger: "Now, indeed," said he, "I suffer the extremity of misery, since it is not in my power to reward thee for this act of humanity." He had a Persian prisoner, whom he employed as his interpreter. 5. Darius, after drinking the liquor that had been given him, turned to the Macedo-

nian, and said, that in the deplorable state to which he was reduced, he however should have the comfort to speak to one who could understand him, and that his last words would not be lost. He therefore charged him to tell Alexander, that he had died in his debt; that he gave him many thanks for the great humanity he had exercised towards his mother, his wife, and his children, whose lives he had not only spared, but restored them to their former splendour: that he besought the gods to give victory to his arms, and make him sovereign of the universe; and that he thought he need not entreat him to revenge the *execrable* murder committed on his person, as this was the common cause of kings.

6. After this, taking Polys'tratus by the hand, "Give him," said he, "thy hand, as I give thee mine; and carry him, in my name, the only pledge I am able to give of my gratitude and affection." Saying these words, he breathed his last.*

7. Alexander, upon coming up, and viewing the dead body of Darius, was deeply affected: he generously paid it the tribute of a tear; he caused it to be embalmed, enclosed in a magnificent coffin, and sent it to Sysigam'bis, in order to be interred with the honours usually paid to the Persian monarchs. 8. At the same time he pursued the traitor Bes'sus, and having taken him prisoner, and cut off his nose and ears, he caused him to be conveyed to Ecbat'ana, there to suffer whatever punishment Darius's mother should think proper to inflict upon him. 9. He was accordingly put to death in the following manner. Four trees were bent by main force, all towards the same point,

* Such was the melancholy fate of Darius Codomannus, in the fiftieth year of his age, and the sixth of his reign. He was a mild and pacific prince: his reign, with the exception of the death of Charidemus, having been sullied with none of the cruelties or enormities which disgraced those of his predecessors.

and to each of these one of the limbs of this traitor's body was fastened; then the trees being suffered to return to their natural position, they flew back with so much violence, that each tore away the limb that was fixed to it, and so quartered him.

10. It was about this time that Alexander is said to have received a visit from Thales'tris, queen of the Amazons: but this circumstance, though related as a fact by some historians, is considered as a fable by the most judicious writers.

11. Among the many good qualities of Alexander, his gallantry and generosity to the female sex were not the least remarkable. Of this he now gave a striking instance in his behaviour to a Persian female captive, whose modest and reserved air, while singing at one of his public banquets, having attracted his notice, he found to be a princess of the blood royal; he not only set her at liberty, but returned her all her possessions, and even caused her husband, Hystas'pes, to be sought for, in order that she might be restored to him.

12. The grandeur and elevation of Alexander's mind appear in nothing more conspicuous than this, that he always accustomed his men to consider their present possessions, however great, as nothing in comparison of what he would one day bestow upon them. 13. Perceiving that they were now so encumbered with booty as to be incapable of marching with their usual *celerity* and despatch, he commanded them to carry all their baggage (excepting only such things as were indispensably necessary) into a large plain, and there to commit it to the flames.

14. We have hitherto beheld the fair side of Alexander's character. We must now reverse the picture, and take a view of his bad as well as his good qualities; for no man ever had a more mixed character, or united, in a more

inent degree, the extremes both of virtue and vice. . Hearing that Philo'tas, one of his chief favourites, (and o was likewise the son of Parme'nio,) had received intel-ence of a plot formed against him, and had neglected to orm him of it, he immediately concluded that that no-man himself was concerned in the conspiracy;* he ac-dingly had him first put to the rack, and afterwards ned to death. 16. Philo'tas, in the agony of pain, had nowledged himself guilty, and named several of his omplices, and, among others, his own father. The sequence was, that Parme'nio, though entirely inno-t, was likewise put to death; and in this act Alexander at once guilty of injustice, cruelty, and ingratitude; Parme'nio had contributed more to the success of his s than perhaps any of his other generals.

7. In order to prevent the ill humour that might have n excited in the army by these acts of severity, Alex-der set out in quest of new nations whom he might sub-. He totally extirpated the Bran'chidæ merely on ount of their being descended from some traitorous eks, that had delivered up the treasure of a temple, which they had been intrusted. 18. The success of arms against the Scyth'ians is very problematical. Ac-ding to Ar'rian and Quin'tus Cur'tius, he was able to e little or no impression on the bold and untractable it of these barbarians. Cur'tius even says, that the

* This conspiracy is not very clearly described by the ancient rians. The most consistent account is as follows: One Dymnus, acedonian, of no high rank in the army, having determined (for t reason we are not informed) to kill Alexander, communicated his ntion to a young man named Nichrom'achus, in whom he greatly ded. The youth, terrified at the very mention of this design, municated it to his brother Cebali'nus, who immediately repaired court, and after in vain requesting Philotas to acquaint the , found means to do it himself. This negligence of Philotas in-d suspicion into Alexander's mind; and the enemies of that urite did not fail to blow the spark into a flame, by which they ght about the fatal catastrophe mentioned in the text

Scyth'ians gave the Greeks so terrible a defeat, that Alexander made it death for any one who had escaped from the battle to make the least mention of it. He adds, that they sent ambassadors to Alexander, who had the courage to tell him to his face, that he who pretended to have no other view in all his military enterprises than the extirpation of robbers, was himself the greatest robber that existed. 19. It appears, however, that after taking and plundering the city of Cyrop'olis, and crossing the river Jaxer'thes, he defeated a body of thirty thousand Scyth'ians, who were posted in a strong hold called Pe'tra Oxia'ni; and having met with a more obstinate resistance than he expected, he reduced the common men to slavery, and caused the leaders to be fixed to crosses at the bottom of the rock that formed the pass.

20. Having thus opened to himself a way into the heart of the country, he advanced first into the province of Persarin, and afterwards into that of Marcan'da, of which he appointed Cli'tus governor. 21. But it was not long before this brave and deserving officer met with the same fate as Parme'nio. For having taken upon him at a public entertainment, where he had drank too freely, to depreciate the king's achievements in comparison of those of his father Philip, Alexander, who was likewise very much intoxicated, was so transported with passion, that taking a javelin, he laid Cli'tus dead at his feet.* 22. He had

* This happened at a banquet given in honour of Castor and Pollux. Alexander had already in some measure alienated the affections of his Macedonian soldiers, by affecting the pride and pomp of an eastern monarch. At this entertainment there were not wanting sycophants, who not only extolled the exploits of Alexander above those of Philip, but even of Hercules himself. This roused the indignation of Clitus, already warmed with wine, who not only repelled these base flatteries, but insolently sought to depreciate the victories of his king far below their just level, ascribing all the merit to the army, and none to its commander. Many of Alexander's cruelties have not so fair an extenuation as this to Clitus.

sooner committed this barbarous action than he was seized with the deepest and most bitter affliction. He threw himself upon the dead body; he forced out the javelin, and had he not been prevented by the by-standers, he would instantly have plunged it in his own breast. 23. For some time he continued in a state of the deepest melancholy: but at last having recovered his usual serenity, he set out in quest of new adventures, and entering the country of the Sa'cæ, he was met by Axer'tes, one of its kings, whose daughter, Roxa'na, he married.

Questions for Examination.

1. What became of Darius?
2. Did he follow this advice?
3. What was the consequence of this refusal?
4. What occurred before his death?
5. What were the last words of Darius?
6. What commission did he give to Polystratus?
7. How did Alexander treat the dead body?
8. Did he revenge his death?
9. What was his punishment?
10. What is said to have happened about this time?
11. What remarkably good quality did Alexander evince?
12. In what did the grandeur and elevation of Alexander's mind appear?
13. What sacrifice did he compel them to make?
14. What next demands our attention?
15. What cruel act was he now guilty of?
16. Did Philotas confess his guilt?
17. By what expedient did Alexander prevent the ill consequences of this cruelty?
18. What was the success of the expedition?
19. Are no successes recorded?
20. Whither did he next advance?
21. Did Clitus long enjoy this preferment?
22. What were the feelings of Alexander on committing this barbarous act?
23. Did he soon dismiss remorse?

SECT. VIII.

8. Antag'onist, *s.* an adversary or opponent.
21. Sa'tiated, *part.* satisfied, glutted.
Corps, *s.* (pronounced *core*) in military affairs, a body.

---

1. HAVING now subdued all the Persian provinces, Alexander resolved to carry his arms as far as India, a country deemed at that time, as well as at present, one of the richest and most desirable in the world. 2. This country, on both sides of the Ganges,* was then inhabited by a people not very unlike the present Gentoos, or native Indians. They were divided into seven castes or classes, which always kept separate and distinct from each other, no person of one class being permitted to intermarry with one of another; nor was any one allowed to belong to two or more classes, or to quit one class for another. 3. The first class consisted of the guardians of religion; the second of husbandmen; the third of shepherds; the fourth of merchants and tradesmen, including pilots and seamen; the fifth of soldiers; the sixth of magistrates; and the seventh of persons employed in the public councils, and who assisted the sovereign in the government of the state.

4. Upon entering this country, Alexander received the voluntary submission of most of the petty princes that reigned in it. Having reduced Hago'sa, he attacked the rock of Aor'nus, which was considered as impregnable, and was said to have foiled the prowess even of Hercules himself; but the garrison, struck with the vastness of his military preparations, delivered it up after a very faint resistance.† 5. This helped to inflame his natural pride and

* A river of India, which rises in the mountain of Thibet, and after running more than 2000 miles, falls into the Indian Ocean.

† The rock of Aor'nus was nearly twenty-five miles in circuit at the base, its height eleven furlongs, and the road leading to its summit

vanity, in having been able so easily to make himself master of a fortress that had bid defiance to the might of the great founder of his race.

6. From thence he proceeded towards the river Indus,* and continued his march to the banks of the Hydas'pes,† receiving every where, as he passed, the submission of the neighbouring princes, and, among others, that of Om'phis, who made him a present of fifty-six elephants. 7. There was one of these princes, however, named Po'rus, who disdained to relinquish his independent situation without a struggle; and Alexander, therefore, resolved to compel him by force of arms. 8. A bloody battle accordingly was fought between them; and though Po'rus behaved with extraordinary valour, and performed both the duty of an able commander and a gallant soldier, being as remarkable for his great strength and stature‡ as for his uncommon abilities, he was obliged, however unwillingly, to resign the victory to his *antagonist*. 9. The loss of the Indians on this occasion was great, amounting to no less than twenty thousand foot, and three thousand horse; whereas that of the Macedonians did not exceed two hundred and eighty foot, and between thirty and forty horsemen.

10. Alexander was so charmed with the extraordinary merit of Po'rus, that he was extremely desirous of saving

---

artificial, and very narrow. On the top of it was a fine plain, part of which was covered with a thick wood; the rest arable land, with a fountain, furnishing abundance of excellent water.

* Now Sinde, a large river, from which the adjacent country has received the name of India. It falls into the Indian Ocean.

† Now Betrut or Chelum, which falls into the Indus.

‡ Porus is said to have been seven feet high, exactly proportioned, of a noble aspect, and a firm and undaunted spirit. In this battle he gave his orders and directed every thing with remarkable skill and self-possession, as long as his troops maintained any appearance of regularity; and when they were broken, he retired from party to party as they made stands, and continued fighting till every *corps* of Indians was put to the rout.

him from the general carnage that followed the battle. He therefore sent a messenger after him, entreating him to return, which with some difficulty he was prevailed upon to do. 11. When he came into the king's presence, who the nearer he viewed him admired him the more, Alexander asked him how he wished to be treated? "Like a king," replied Po'rus. "But," continued Alexander, "do you ask nothing more?" "No," replied Porus; "all things are included in that single word." 12. Alexander, struck with this greatness of soul, the magnanimity of which seemed heightened by distress, not only restored him his kingdom, but annexed other provinces to it, and treated him ever after with the highest marks of esteem and regard; and in return Po'rus continued faithful to him till his death. It is hard to say whether the victor or the vanquished deserved most praise upon this occasion.

13. Alexander built a city on the spot where the battle was fought; and another in the place where he had crossed the Hydas'pes. He called the one Nicæ'a, from his victory; and the other Buceph'ala, in honour of his horse, that died there, not of wounds, but of old age.

14. Having now conquered Po'rus, he advanced into the interior parts of India; and as the people of that country were never remarkable for their military spirit, he easily added it to his former dominions.* 15. Passing by a place where there were several Brachmans or Indian priests, he was seized with a desire of conversing with them, and of learning, if possible, something of the nature of their reli-

* At a place called Singala, however, Alexander experienced a formidable resistance: his usual good fortune attending him, he butchered seventeen thousand Indians, took seventy thousand prisoners, and utterly demolished the city. The inhabitants of the adjacent cities, fearing to experience the like cruelty, fled into the woods, choosing rather to expose themselves to wild beasts and every hardship, than to these merciless invaders. Thus Alexander's mad ambition made him master of uninhabited deserts only. O bella! horrida bella!

gion. But hearing that these priests never made visits, and thinking it below his dignity to visit them, he sent One-sic'ritus the philosopher to wait upon them. 16. This man met, in the neighbourhood of the city, fifteen Brachmans, who from morning till evening stood naked, in the same posture, and returned to the city at night. 17. He addressed himself first to Cala'nus, an Indian, reputed the wisest man of his country, who, though he professed the practice of the most severe philosophy, had however been persuaded in his extreme old age to attend upon the court; and to him he told the occasion of his coming. 18. The latter, gazing upon Onesic'ritus's clothes and shoes, could not forbear laughing: after which he told him, "That anciently the earth had been covered with barley and wheat, as it was at that time with dust; that, besides water, the rivers used to flow with milk, honey, oil, and wine; that man's guilt had occasioned a change of this happy condition; and that Jupiter, to punish their ingratitude, had sentenced them to a long and painful labour: that their repentance afterwards moving him to compassion, had restored them their former abundance; however, that, by the course of things, they seemed to be returning to their ancient confusion." 19. All nations, even in the very lowest stages of society, seem to have some notion of a happier state that preceded the present.

20. Onesic'ritus endeavoured to persuade two of them, named Manda'nus and Caloda'nus, to accompany him to Alexander, telling them they would find him a generous benefactor. The former haughtily rejected the proposal: the latter accepted it. 21. Alexander's chief ambition was to imitate Bac'chus and Her'cules in their expedition into the East; he therefore resolved to penetrate, like them, as far as he could meet with new nations to conquer. But now the Macedonians refused to follow him, *satiated*, as they were, with spoil, and worn out with repeated en-

counters; and though he used every argument he could think of to overcome their obstinacy, he could succeed no farther than to obtain their consent to attend him towards the south, in order to discover the nearest ocean, and to take the course of the river In'dus for their guide.*

22. In his voyage down this river, he gave a signal proof of that personal intrepidity for which he was so remarkable: having landed his troops, and attacked the capital of the Oxyd'raci and the Mal'lis, he seized a scaling-ladder, and was the first that mounted the wall. 23. His attendants, seeing his danger, endeavoured to follow him; but the ladder breaking, he was left alone; upon which, sword in hand, he boldly leaped from the wall into the city, which was crowded with enemies. He repulsed such as were nearest to him, and he even killed the governor of the place, who advanced in the throng. Thus, with his back to a tree that happened to be near, he received all the darts of the enemy on his shield, and kept even the boldest at a distance. 24. At last an Indian discharging an arrow of three feet in length, it pierced his coat of mail and his right breast; and so great a quantity of blood issued from the wound, that he dropped his arms and lay as dead. The Indian came to strip him, supposing him really what he appeared; but Alexander that instant recovered his spirits, and plunged a dagger in his side. 25. By this time a part of the king's attendants had come to his succour, and forming themselves round his body, till the soldiers without found means to break the gates, they thus saved him, and put all the inhabitants without distinction to the sword.

* Whether a long series of sanguinary battles had inspired Alexander with a love of cruelty, or that his temper was soured by the refusal of his army to second his ambitious plans, cannot be determined, but he appears to have pursued a more than ordinary severe course with the Indians, hunting them like wild beasts, and taking pains to cut off, not only such as resisted him, but those who fled into woods and deserts to escape him.

26. Having recovered of his wound in a few days, he continued his voyage down the river, subduing the country on each side as he passed along. At last having reached the shore, he was struck with surprise at the high tides of the Indian Ocean, especially as he had never beheld any thing of the kind, but the gentle floods of the Mediterranean, where there can hardly be said to be any tides at all. 27. Here he put an end to his expedition; and casting his eyes wistfully on the broad expanse of waters before him, he is said to have wept at there being no more worlds left for him to conquer. 28. He now, therefore, resolved to direct his march homewards; and, having appointed Near'chus admiral of his fleet, with orders to proceed along the Indian shore as far as the Persian Gulf, he set out with his army for Babylon.

29. The first part of his journey was attended with great difficulties, on account of the poverty of the country through which the army passed, and the subsequent want of provisions; but upon their arrival in the province of Gedro'sia,* the richest district in that part of the world, they found themselves surrounded with all the necessaries and conveniencies, and even the luxuries of life; nor were they backward in enjoying them. The fact is, like true soldiers, they gave themselves up to every species of intemperance and excess. 30. Alexander, still wishing to imitate Bacchus, was drawn by eight horses, on a scaffold in the form of a square stage, where he passed the days and nights in feasting; and his men, at humble distance, did not fail to follow his example. 31. Here he put Clean'der to death, whom he had left behind as the governor of some provinces, because he had grossly abused his authority during his master's absence. 32. As this man had the chief hand in the death of the unhappy Parme'nio, this act of

* A province in Persia, on the borders of India.

rigorous justice gave great satisfaction. He likewise inflicted the same punishment upon six hundred soldiers, whom Clean'der had employed as the instruments of his extortion.

Questions for Examination.

1. Whither did Alexander next resolve to carry his arms?
2. By what kind of people was this country inhabited?
3. Of whom did these classes consist?
4. What progress did Alexander make?
5. What effect had these successes on Alexander?
6. What was his farther progress?
7. Did all the princes of India submit thus quietly?
8. What ensued?
9. What was the loss on both sides?
10. What became of Porus?
11. How was he received by Alexander?
12. What was the consequence of this reply?
13. What monuments of his victory did Alexander raise?
14. What followed the conquest of Porus?
15. What occurred on his march?
16. Whom did he meet with?
17. To whom did he address himself?
18. What was the reply of the Indian?
19. What notion pervades all nations?
20. Did any of the Brachmans visit Alexander?
21. What was Alexander's chief ambition, and how was it disappointed?
22. What remarkable proof of intrepidity did he now exhibit?
23. Was he followed by his troops?
24. What disaster now occurred?
25. How was he rescued from this perilous situation?
26. What was his farther progress?
27. What occurred on his reaching this shore?
28. What resolution did he now form?
29. Did the army experience hardships in its march?
30. Of what new folly was Alexander guilty?
31. What act of justice did he now perform?
32. What was the general feeling on this occasion?

SECT. IX.

5. Seduc'tions, s. enticements, allurements.
7. Remit', v. to send to a distant place.
11. Mutinee'rs, s. seditious persons, rebels.
13. Men'ace, s. a threat.
16. Sin'ister, a. bad, unlucky, perverse.
17. Futil'ity, s. falsity, want of solidity.
20. Re'cent, a. that happened very lately.

---

1. In his way to Babylon, Alexander stopped at Pasar'gada,* in order to visit the tomb of Cy'rus,† upon which was this humble but significant inscription:—"O man, whosoever thou art, or whencesoever thou comest, I am Cy'rus, the founder of the Persian empire: do not envy me this little quantity of earth which covers my body." 2. Here Or'sines, a Persian prince, being accused (though falsely) of having robbed this tomb, was condemned to suffer a capital punishment. Here, too, Cala'nus, the Indian, having completed his eighty-third year, without disease or sickness, and now feeling the approaches of old age, resolved to put himself to a voluntary death, agreeably to the strange superstition of the enthusiasts of his country. A funeral pile accordingly was erected for him: this, after taking leave of his friends, he boldly ascended, and laying himself down upon it, and covering his face, he continued immoveably in that posture till he expired in the flames.

3. From Pasar'gada Alexander proceeded to Su'sa,

---

* A town of Persia, founded by Cyrus, on the very spot where he conquered Astyages. The kings of Persia were always crowned there.

† This tomb was a small but neat pile of building, surrounded by a fine plantation, and near it a convenient house for some of the Magi, who had the care of it. Within the tomb the body of Cyrus lay, in a coffin of gold, placed upon a bed of state, in an apartment royally furnished.

where he married Stati'ra, the eldest daughter of Darius: and at the same time gave her youngest sister in wedlock to his favourite Hephæs'tion, and fourscore Persian ladies of rank to as many of his principal officers.*

4. But while he was thus amusing himself in Persia, a commotion had like to have been excited in Greece. Har'palus, governor of Babylon, having amassed immense riches, and wishing to acquire an independent authority, had gone over to Athens, and endeavoured to engage the leading men in his interest, and among others the illustrious Pho'cion, whom we have already mentioned. 5. But this man lent a deaf ear to all his tempting offers, and showed himself to be as much proof against the *seductions* of Har'palus as he had formerly been against those of Philip and Alexander. 6. When Philip pressed him to accept of a large sum, if not for himself, at least for his family: "If my children," said Pho'cion, "resemble me, the little spot of ground, upon the produce of which I have hitherto lived, will be sufficient to maintain them; if they do not, I would not wish to leave them wealth, merely to inflame their luxury and ambition." 7. And when Alexander sent him a hundred talents, Pho'cion asked those who brought it, why their master had presented him with so great a sum, and did not *remit* any to the rest of the Athenians? "It is," replied they, "because he looks upon you as the only just and virtuous man in the state." "Then," rejoined Pho'cion, "let him suffer me still to enjoy that character, and be really what I am taken for." 8. Har'palus, disappointed in his hopes of success from this quarter, was obliged to abandon the enterprise.†

* He likewise caused tables heaped with gold to be placed in different quarters of the camp, for the purpose of paying the debts of his army, which he did, to the amount of no less than twenty thousand talents.

† He was afterwards killed by Thimbra, one of his intimate friends.

9. This commotion was scarcely suppressed when another ensued, and seemingly of a more dangerous nature. Alexander had published a declaration, by which all the Macedo'nians, who, from their age or infirmities, were incapable of bearing the fatigues of war, were ordered to return to Greece. 10. This they considered, not only as the highest affront, but even as the greatest injustice. They therefore, with seditious cries, unanimously demanded to be entirely discharged from his service, murmuring against him as a despiser of his bravest troops, and as a cruel king, who wanted their destruction, and not their absence. 11. Alexander, however, on this trying occasion, acted with that resolution which always marked his character: he leaped from his tribunal of justice, rushed among the principal *mutineers*, seized thirteen, and ordered them to be immediately executed. 12. The soldiers, amazed at his intrepidity, ceased their complaints, and, with downcast eyes, seemed to beg for mercy. 13. "You desired a discharge," said he; "go then, and publish to the world, that you have left your prince to the mercy of strangers; from henceforth the Persians shall be my guards." This *menace* was actually executed, and filled the soldiers with such grief and consternation, that they never ceased soliciting his forgiveness, till at last he was prevailed upon to restore them to his favour.

14. Being now secure from insurrection, he gave himself up to mirth and jollity: he spent whole days and nights in immoderate drinking; and in one of those Bacchana'lian entertainments Hephæs'tion lost his life. 15. As this was the greatest of all Alexander's favourites, his death made a deep impression on his mind; he seemed absolutely incapable of receiving consolation; he even put to death the physician who attended him;* and, on his arrival in Ba-

* This act of cruelty is by no means well attested.

bylon, he celebrated his funeral rites with the greatest pomp and magnificence.

16. As he drew near to that city, many *sinister* omens were observed; on which account the Chalde'ans, who pretended to foresee future events, endeavoured to dissuade him from entering it. 17. But the Greek philosophers displayed the *futility* of these predictions, and advised him to pursue the course which his glory pointed out. Babylon, they told him, was a proper theatre on which to display the greatness of his power, as ambassadors were there expecting his arrival from all the nations he had lately conquered. 18. Accordingly, after making a most magnificent entry, he gave audience to the ambassadors with a grandeur and dignity suitable to his royal character, yet with all the affability and politeness of a private courtier.

19. As he intended to make Babylon the seat of his empire, he began to form schemes for beautifying and improving that city. But, amidst all his amusements of this kind, and though he had now attained to the height of his ambition, he was far from being happy. 20. The *recent* loss of Hephæs'tion, and the sad remembrance of the murder of Clitus, and of the barbarities exercised on Parme'nio, and his son Philo'tas; the recollection, I say, of these shocking events festered in his mind, and threw a gloom upon his spirits; to dissipate which, it was necessary to have recourse to some powerful remedy. 21. The remedy he employed was intemperance. In consequence of this, he was often invited to entertainments, at which he drank immoderately. On a particular occasion, having spent the whole night in a debauch, he was pressed to engage in a second, which he unhappily did, and drank to such excess, that he fell upon the floor, in appearance dead, and in this lifeless condition was carried, a sad spectacle of debauchery, to his palace. 22. The fever continued, with some intervals, in which he gave the necessary orders

for the sailing of the fleet, and the marching of his land forces, being persuaded he should recover. 23. At last, however, finding himself past all hopes, and his voice beginning to fail, he gave his ring to Perdic'cas, with orders to convey his body to the temple of Ammon. He struggled with death for some time, and raising himself upon his elbow, gave his hand to the soldiers, who pressed to kiss it. 24. Being then asked, to whom he would leave his empire? he answered, "To the most worthy." Perdic'cas inquiring at what time he should pay him divine honours, he replied, When you are happy. With these words he expired, being then upwards of thirty-two years old, of which he had reigned twelve with a glory and renown that no prince, either before or since, has ever been able to equal.

25. As to his character, it may be summed up in a few words. Personal courage, military skill, unbounded generosity, unexampled continence, considering his youth, his rank, and the powerful temptations to which he was exposed; such were his chief and most distinguished virtues: but these were more than counterbalanced by his intemperance, his cruelty, his vanity, and, above all, by his wild and insatiable ambition. 26. His victories, however, had one good effect; they served to show in how high a degree the arts of peace can promote those of war. In this picture we behold a combination of petty states, by the arts of refinement, growing more than a match for the rest of the world united, and leaving mankind an example of the superiority of intellect over brutal force. 27. Alexander left one son, named Hercules, by Barsi'ne, the daughter of Artaba'zus, and widow of Memnon. Both Roxa'na and Stati'ra are said to have been pregnant at the time of his death.

Questions for Examination.

1. What instructive visit did Alexander pay on his march?
2. What happened at this place?
3. Whither did Alexander next proceed?
4. What occurred in Greece at this period?
5. Was his attempt successful?
6. What passed between him and Philip?
7. How did he receive a similar favour from Alexander?
8. What was the conduct of Harpalus on the occasion?
9. Was tranquillity completely restored?
10. How did they receive this command?
11. How did Alexander act on the occasion?
12. What was the effect of this resolute conduct?
13. What was the king's reply?
14. To what did he now abandon himself?
15. What impression did this make on Alexander's mind?
16. What happened on his arrival in the neighbourhood of Babylon?
17. By whom was this fallacy exposed?
18. How did Alexander act on the occasion?
19. What new schemes did he now form?
20. What preyed on his mind?
21. What was this remedy?
22. Did any ill consequences ensue?
23. Was he at length convinced of his danger?
24. What occurred in his last moments?
25. What was the character of Alexander?
26. What was the effect of his victories?
27. Did Alexander leave any children?

CHAP. XV.

Transactions in Greece, from the Destruction of Thebes to the Death of Antipater.

SECT. I.

4. Counteract', *v.* to hinder, to act against.
Stren'uously, *ad.* vigorously.
9. Sub'sequent, *a.* following.

15. Quin'sey, *s.* an inflammation in the throat.
18. Atro'cious, *a.* enormous.
19. Pre'mature, *a.* taken too soon, formed too hastily.
33. Petty, *a.* small, trifling, of little importance.
36. Ve'nal, *a.* mercenary, easily influenced by bribes.

---

1. We now return to the affairs of Greece, with which Alexander's expedition is in a great measure unconnected; and hardly, indeed, bears any other relation to them, than that it was carried on by Grecian forces. 2. When the general convention of the states of Greece declared Alexander their generalissimo against the Persians, the Lacedæmonians were the only people that refused to concur in this appointment. 3. With a sagacity and penetration which did them honour, they plainly foresaw, that if that prince should succeed in his ambitious scheme of subduing the East, it would not be long before he put a period to the small remains of Grecian liberty. 4. They therefore did every thing in their power to *counteract* his views: they even entered into an alliance for this purpose with the Persian monarch; and A'gis, at that time their king, a brave, active, and enterprising prince, son to Archida'mus, and grandson of the renowned Agesila'us, exerted himself so *strenuously* upon this occasion, that he actually brought over a number of the other states of Greece to join in the confederacy against Macedon.* 5. By this means he was enabled to raise an army of twenty thousand foot and two thousand horse, with which he attacked Megalop'olis, the only city in Peloponne'sus that had acknowledged Alex-

---

* The arguments he used to incite the Greeks to this confederacy against Alexander were strong and weighty. He told them, that when Alexander had subdued Persia, they must become a province of his empire, which would be no less grievous to them than if they had been subdued by the former kings of Persia; for a Grecian king, reigning in Persia, would be a Persian to them: besides, as they had hitherto always been free, it behoved them to defend their freedom against any power whatever.

ander for its sovereign. 6. Antip'ater, Alexander's viceroy in Macedon, was not long in meeting him, and that too with an army amounting to above double the number. 7. A'gis, however, did not endeavour to avoid the contest; a general action ensued; and though the Macedonians gained the victory, yet it was with the loss of three thousand five hundred of their best troops. The same number fell on the other side, and, among the rest, A'gis, the Spartan king, one of the most illustrious characters to be found in antiquity. 8. His end was glorious as his life had been virtuous. Having received several wounds in the course of the action, his soldiers endeavoured, when the rout became general, to carry him off on their shoulders; but A'gis, seeing they were in danger of being surrounded, commanded them to set him down, and preserve themselves by flight for the future service of their country. They did so: he was accordingly left alone; and on his knees he fought and killed several of the Macedonians, whom he continued to engage till he was run through the body with a dart.*

9. The *subsequent* reigns of the Spartan kings were productive of few events that are worthy of notice. Eudam'idas, the son of A'gis, succeeded him on the throne; and happily, at least for the tranquillity of his country, his mind was as much turned to the arts of peace as his father's had been to those of war. 10. While the whole nation was burning with resentment at the loss of A'gis, and calling for a renewal of hostilities against the Macedonians, in order to revenge it, Eudam'idas alone restrained their military ardour. And when a certain citizen asked him, why he should recommend the continuance of peace, when all his subjects were for war? "Because," replied the king,

* The vanity of Alexander was strikingly displayed in his speech on hearing of this engagement: "While we," said he, "are fighting Darius in Asia, there has been, it seems, a battle of mice in Arcadia."

"I wish to convince them, that what they desire would be injurious to them." 11. When another of his subjects was magnifying, in his presence, the victories which their ancestors had won from the Persians, and was from thence drawing arguments for recommencing hostilities against Macedon, "You perhaps think," said Eudam'idas, "that it is the same thing to make war against a thousand sheep as against fifty wolves." 12. Going one day by chance into the school of Xenoc'rates the philosopher, and observing that he was very old, he asked those who stood next to him, what was his profession. Upon being answered that he was a wise man, who sought after virtue, "Alas!" said he, "is he seeking it at these years! When then will he make use of it?" And when, as we shall see afterwards, Alexander caused the return of all the Greek exiles, those of Thebes excepted, to be proclaimed at the Olym'pic games, "Tis a hard case, O ye Thebans," said Eudam'idas, "but at the same time very honourable; for it is evident that, of all the Greeks, Alexander fears you only."

13. Antip'ater having succeeded to his wish in crushing the insurrection at Peloponne'sus, and having cut off A'gis, who was the chief author of that insurrection, resolved, if possible, to take out of the way every other person that was likely to dispute his master's authority. 14. The first he pitched upon with this view was the celebrated Demos'thenes, whom he contrived to bring under a suspicion of having proved false to the interests of his country. For though Har'palus, as we have already observed, could not corrupt Pho'cion, he is said to have been more successful with Demos'thenes, who was now accused of having accepted a bribe of a golden cup and twenty talents. 15. Certain it is, that when he was to have given his opinion with regard to the propriety of granting protection to a Macedonian culprit, he appeared with his throat bound round with several rollers. This was probably owing to a real

cold he had caught, though his enemies alleged it was only a pretended one; and a wit observed on the occasion, "that the orator had got a golden *quinsey*." 16. Be this as it will, he was tried for bribery in the court of Areop'agus, where being found guilty, he was condemned in a fine of fifty talents: and as this was a sum he was unable to pay, he was obliged to go into banishment. But from this charge of bribery and corruption Demos'thenes is fully vindicated both by Plu'tarch and Pausa'nias, two of the most respectable authors of antiquity.

17. Antip'ater having now rid himself of almost the only man in Greece that dared to question his master's authority, Alexander resolved to try how far the minds of the people were prepared to submit to that yoke of slavery which he was determined to impose upon them. 18. With this view, he caused it to be proclaimed at the Olym'pic games, "That all the Grecian exiles, (those only excepted who had been guilty of *atrocious* crimes,) should be forthwith restored to their respective cities; and that those cities which should refuse to admit them, should be compelled to it by force of arms." 19. This step, however, seems to have been rather *premature*. Depressed as the minds of the people were by the repeated acts of oppression they had suffered, they were not yet disposed to comply with an order, which was a direct subversion not only of all free but of all regular government. 20. They therefore began to make preparations for a bold and vigorous resistance, and being headed by Leos'thenes, the Athenian, who had already collected a good body of his countrymen, they soon found themselves sufficiently strong to set Antip'ater at defiance.

21. Such was the situation of affairs in Greece, when the news of Alexander's death reached that country; news which added greatly to the spirit and activity of the insurgents. It was at this time, too, that Demos'thenes was

recalled from banishment, as his eloquence and patriotism would be of the greatest service in uniting the different states of Greece in a general confederacy against the Macedonians. 22. He was chiefly opposed, on this occasion, by Pyth'eas, a creature of Alexander. "The Athenians," said Pyth'eas, "may be likened unto ass's milk, which is a certain indication of sickness being in the house into which it is brought; for when they appear in any city, we may with certainty pronounce that city to be distempered." "True," answered Demos'thenes, "but as ass's milk is a restorative of health, so are Athenian counsels of distempered states."

23. Antip'ater, though greatly inferior to the confederates in number, had the courage to give them battle; but being defeated, he took refuge in La'mia, a city of Thes'saly, where he resolved to hold out till a reinforcement should arrive. 24. The Athenians were so elated with this success, that some of them proposed declaring war in form against the Macedo'nians; but from this they were dissuaded by Pho'cion, who well knew their inability to maintain such a contest. "When do you think," said one of the principal citizens to him, "will be the most proper time for going to war?" "When the young men," replied he, "keep within the bounds of regularity; when the rich are liberal in their donations; and the orators cease to rob the state."

25. It was not long before Antip'ater received the supply of troops he expected; and now thinking himself more than a match for the enemy, he set out in quest of them, and coming up with them in the neighbourhood of Cra'non, a city of Thessaly, there gave them a complete overthrow. 26. Enraged as he was with the Athenians, more than with any of the other states of Greece, on account of their having been the original authors and chief conductors of this insurrection, he refused to grant them peace upon any other

terms than their delivering up Demos'thenes, and receiving into their city a Macedonian garrison.

27. Demos'thenes, well knowing that he had incurred the resentment of Antip'ater beyond the possibility of forgiveness, fled immediately to Calau'ria, a small island in the neighbourhood, and there took refuge in the temple of Neptune. 28. He was followed thither by Ar'chias, a player, whom Antip'ater sent after him, in order to bring him back. Ar'chias used every argument he could think of to persuade him to return, telling him that Antip'ater would treat him humanely. 29. But Demos'thenes, who knew better than Ar'chias what were the dispositions of Antip'ater, said, "O Ar'chias, I was never much moved with you as a player, and now I am as little moved with you as a negotiator." When Ar'chias began to press him hard, he begged leave to withdraw a little farther into the temple, in order to write a few lines to his family. 30. When he had got to the place where he was to write, he put a poisoned quill into his mouth, and chewed it, as he usually did other quills when he was very thoughtful. The poison beginning to operate, he turned towards the tragedian, and said, "Now, sir, you may act the part of Cre'on, in the tragedy, and cast out this body of mine unburied." He desired to be supported to the door of the temple, that he might not pollute it by his death; but as he passed by the altar he expired.

31. By the death of this great man, and that of Agis, Antip'ater established his authority in Athens, and in most of the other states, upon a firm foundation: he even so far gained upon the affections of the people, by the mild use he made of his power, that he received from them the honourable appellation of, the father and protector of Greece. 32. With the Æto'lians, however, he was not equally successful. That people were so dissatisfied with the terms granted them at the late pacification, that they were

determined either to obtain better, or to risk every thing in the field. 33. With this view they raised a large army, with which they invaded the territories of Macedon; but though they gained at first some *petty* advantages, (especially during Antip'ater's absence in Asia, whither he had been obliged to go in order to counteract the designs of Perdic'cas, who was planning an insurrection in that part of the world,) yet they were finally defeated, and compelled to submit to their former masters.

34. Even the Athenians, though less displeased than any of the other states of Greece with the conduct of Antip'ater, yet felt their pride hurt at their city's being defended by a Macedonian garrison; they therefore wished to free themselves from this badge of slavery. 35. They first entreated Pho'cion to use his good offices with Antip'ater for this purpose; but that patriot declined the commission, well knowing that his countrymen were now become too effeminate to be left entirely to their own protection. They therefore deputed the orator Dem'ades, already mentioned as the enemy of Demos'thenes, to wait upon Antip'ater and solicit the recall of the garrison. 36. He was a man of some abilities, but of more vanity, and of a most *venal* disposition. Antip'ater used to say, that he had two friends at Athens; Pho'cion, who would never accept of any reward for his services; and Dem'ades, who never thought he had received enough. 37. Whether Antip'ater had discontinued his *largesses* to Dem'ades, or whether Dem'ades expected to be more liberally rewarded by Perdic'cas, we cannot say: but he had entered into a correspondence with that commander, and had recommended to him to come over and assume the government of Macedon and Greece. 38. A letter of his to Perdic'cas was found, in which were these words: " Come, and be the support of Macedon and Greece, which, at present, lean on an old rotten staff," meaning Antip'ater. This discovery was

made at the very time that he and his son were endeavouring to obtain the recall of the garrison. Antip'ater immediately caused the son of Dem'ades to be slain in his father's presence; and the moment he had expired, the father himself underwent the same fate.

39. Antip'ater did not long survive this incident. He had now attained to a great age; and the anxiety of his mind, co-operating with an enfeebled and declining habit of body, at last produced a violent disease, that soon left him but little room to hope for a recovery. 40. His end was not unworthy of the high character he had maintained through life. Preferring, as he had always done, the interest of the nation at large to that of his own family, he contented himself with appointing his son, Cassan'der, to be merely a chiliarch, or commander of a thousand men, while he left the government of Ma"cedon and Greece to Polyper'chon, the eldest of Alexander's captains at that time in Europe. 41. This noble and disinterested act raised him still higher, if possible, in the opinion of his countrymen, and made them consider his death, which happened soon after, not only as a national, but almost as an irreparable loss.

Questions for Examination.

1. What great expedition is unconnected with the affairs of Greece?
2. Which of the Grecian states refused to concur in the appointment of Alexander as their generalissimo?
3. What were their reasons for this refusal?
4. What measures did they take to prevent it?
5. What forces did he raise?
6. By whom was he opposed?
7. What was the event of this meeting?
8. What circumstances attended his death?
9. Who succeeded Agis?
10. How did he display this?

11. What farther proof did he give of his pacific disposition?
12. What other remarkable sayings are recorded of him?
13. What were the next measures of Antipater?
14. Who first experienced his resentment?
15. What strengthened this suspicion?
16. Were any proceedings founded on this suspicion?
17. What experiment did Alexander now resolve on?
18. What measure did he take for the purpose?
19. Was it attended with success?
20. How did they resist it?
21. What added to the spirit and activity of the insurgents?
22. Who opposed Demosthenes?
23. Were the confederates successful in their undertaking?
24. What effect had this success on the Athenians?
25. Was the defeat of Antipater decisive?
26. What was the consequence of this engagement?
27. What became of Demosthenes?
28. Was he unmolested there?
29. Did Demosthenes trust to this assurance?
30. Was this his real design?
31. Of what advantage was his death to Antipater?
32. Were all the Greeks agreed in thus styling him?
33. What measures did they take for this purpose?
34. Were the Athenians quite satisfied with the state of things?
35. How did they attempt to free themselves from this badge of slavery?
36. What was the character of Demades?
37. Did he continue faithful to Antipater?
38. How was this discovered and punished?
39. What befell Antipater soon after?
40. What dispositions did he make at his death?
41. Was this conduct agreeable to the people?

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL.

CHAP. XVI.

Transactions in Asia from the Death of Alexander to the Death of Antigonus.

6. Sig'net, *s.* a seal set in a ring.
17. Vindic'tive, *a.* revengeful.
20. Thwart, *v.* to cross, to render unavailing.
Discom'fited, *v.* defeated, overcome.
29. Plau'sible, *a.* specious, apparently good.

---

1. The expression which Alexander made use of on his death-bed, of leaving his empire "To the most worthy," would probably have produced a war among his principal officers, each of whom thought himself the most deserving, had it not been that, happily for the country, the ambition of each was restrained by the no less ardent ambition of the rest. 2. All, therefore, being thus obliged to relinquish for themselves every pretension to the crown, they placed it, and that too with general consent, on the head of Alexander's only brother, who was named Aridæ'us, or more commonly Philip Aridæ'us. 3. This was a prince of very weak intellects; indeed he is said to have been absolutely insane: and to this circumstance, probably, more than to his being the son of Philip, did he owe his ready admission to the throne.

4. As to Her'cules, the son of Alexander by Barsi'ne, his right was easily set aside, as his mother was not of royal extraction. A share, however, of the supreme power was reserved for the child with which Roxa'na was then pregnant, should it prove a boy: and as it actually did so, and was named by its mother Alexander, the empire henceforth may be said to have two kings. 5. Indeed, in a little time, it might probably have had a third, as Stati'ra, Alexander's other queen, was likewise pregnant; but

Roxa'na, a cruel and ambitious woman, took care to obviate this inconvenience, by secretly making away with Stati'ra, as she soon after did with her sister, Farysa'tis, the widow of Hephæs'tion.

6. Perdic'cas, to whom on his death-bed Alexander had bequeathed his royal *signet*, and who was supposed to be his greatest favourite, after the death of Hephæs'tion, was the chief author of these, and of all other public measures. For though, in the outward distribution of power, he contented himself with the humble station of captain of the household troops, yet he was possessed of more real influence than any other man at court, or even than any of those who were appointed governors of the different provinces. 7. As to them, they were disposed of in the following manner. To Antip'ater and Crat'erus was assigned the government of Ma'cedon and Greece. Lysim'achus was set over the Chersone'se and Thrace. Eu'menes had Paphlago'nia and Cappado'cia. Ptol'emy had Egypt; and Antig'onus Phryg'ia the Greater, Lyc'ia, and Pamphyl'ia.

8. Though none of Alexander's captains had been able to raise themselves to sovereign sway, yet were they, most of them, by far too powerful to continue long as peaceable subjects. In a little time, accordingly, a civil war broke out, and it then appeared that there were no less than three parties in the empire. 9. One of these was headed by Perdic'cas, and supported by Eu'menes; another was headed by Ptol'emy, and supported by Antip'ater and Cra'terus; and the third, which ultimately proved the most formidable of all, was raised and maintained by Antig'onus alone. 10. The events produced by the violent contentions of these different parties, the narrow limits to which we are confined will not allow us to relate at length: nor, indeed, were we to do so, would the detail be very interesting. Let it therefore suffice, to lay before the reader the most material circumstances.

11. Perdic'cas marched into Egypt with a large army, in order to crush the insurrection of Ptol'emy, but was there slain by his own soldiers. Antip'ater likewise assembled an army; and having divided it into two bodies, he put one of them under the command of Cra'terus, who had orders to watch the motions of Eu'menes, whilst himself with the other went over to Cili"cia, for the purpose of giving assistance to Ptol'emy, in case there should be need. 12. In his absence, Eu'menes, seizing a favourable opportunity, attacked Crat'erus, who was not only defeated, but lost his life in the action. 13. For this loss, however, Antip'ater found some consolation in being unanimously chosen protector of the kings, in the room of Perdic'cas. This last appointment made it necessary for him to revisit Ma"cedon; he therefore left the prosecution of the war against Eu'menes to Antig'onus, and to his son Cassan'der, whom he privately instructed to keep a watchful eye on the proceedings of the former, as he well knew his bold and enterprising character.

14. Antig'onus, though an excellent soldier, had to cope with a man who was but little, if at all, his inferior. A battle ensued between him and Eu'menes; and though the latter was worsted, chiefly through the treachery of his officers, yet had he the address to retire with a handful of men to the castle of Nora, where, without any other provisions than corn, salt, and water, he defended himself for a whole year, and at last obliged the enemy to raise the siege.

15. Antip'ater died soon after his return to Ma"cedon, and, as we have already observed, he appointed Polyper'chon for his successor. 16. This was a weak and vain-glorious man; and he now gave a signal proof of his imprudence in recalling Olym'pias to Ma"cedon, from which the policy of Antip'ater had always kept her at a distance. 17. On the present occasion, however, she did not give way to those

cruel and *vindictive* dispositions, which had formerly marked her character, and which afterwards rendered her equally infamous and miserable: on the contrary, she discovered the greatest political sagacity and discernment. 18. By her advice Eu'menes was appointed to the chief command in the East, and was ordered to make head against Antig'onus, who was every day rising into a dangerous degree of power. 19. Eu'menes executed this commission with great ability, and with considerable success. Being much inferior to Antig'onus in number of soldiers, he drew over to his own party some of the most powerful officers in that general's interest, and even the whole body of the Argyras'pidæ, a set of hardy Macedonian veterans, who derived their name from the silver shields which they wore, and with which they had been presented by Alexander the Great on account of their extraordinary valour. 20. By these and various other means, he contrived to *thwart* all the designs of Antig'onus for the space of three years, till at last the other, seizing a favourable opportunity, fell suddenly upon him in his winter quarters, and not only *discomfited* his forces, but took him prisoner, and instantly put him to death.

21. Being now freed from such a formidable enemy, Antig'onus began to execute those ambitious projects which he had long been meditating in private, but had never dared hitherto openly to avow. 22. He first advanced to Bab'ylon, of which he made himself master; Seleu'cus, the governor, having fled into Egypt, and thrown himself upon the protection of Ptol'emy. He next invaded the provinces of Cœlosyr'ia and Phœni'cia, which he compelled to submit: and, having built a fleet of five hundred sail in less than a twelvemonth, he attacked and reduced the city of Tyre.

23. In the mean time a league was formed between Ptol'emy, Lysim'achus, Seleu'cus, and Cassan'der, for checking the progress of Antig'onus's arms. Ptol'emy ad-

vanced with a large army to Ga'za, where he attacked and defeated Deme'trius, the son of Antig'onus, who had been left to command in his father's absence. 24. But Deme'trius soon recovered the honour he had lost, by attacking, in his turn, one of Ptol'emy's generals, and giving him a complete overthrow. 25. Ptol'emy, however, was enabled, by his victory at Ga'za, to furnish Seleu'cus with a small body of forces, with which he returned to Babylon, and resumed the government of that city, which he continued to enjoy till his death.

26. Though not only Antig'onus, but even Ptol'emy, Lysim'achus, and Cassan'der, had for some time acted as independent princes, still they affected to acknowledge a kind of submission to Alexander, the young king of Macedon. 27. But this was a mere pretence to blind the eyes of the people; and that pretence being now no longer thought necessary, they all threw off the mask, and openly assumed the title of sovereigns, the power of which they before possessed. Antig'onus and his son were proclaimed kings of Syr'ia; Ptol'emy was declared king of Egypt; Cassan'der king of Ma"cedon; and Lysim'achus and Seleu'cus took the same badge of royalty in the provinces they governed.

28. It is not to be supposed, that such restless and ambitious spirits would long live in harmony and concord among themselves. The Syrian kings invaded Egypt, of which they hoped to make a conquest; but in this they were disappointed. They next turned their arms against Rhodes; but though Deme'trius, who, on account of his wonderful success in storming cities, was called Poliorce'tes, employed against it the utmost efforts of his military skill, yet was he obliged to abandon the enterprise. 29. For this, indeed, he was furnished with a *plausible* pretext, in consequence of an embassy from the Athenians entreating him to come and free them from the oppression of Cas-

san'der, who was now besieging their city. Deme'trius readily complied with their request, and not only compelled Cassan'der to give over the siege of Athens, but even to retreat with precipitation into Ma''cedon.

30. By this time the power of the Syrian kings was become so formidable as to threaten the independence of all the neighbouring states, and a general combination was therefore formed against them. 31. It consisted chiefly of the Macedo'nians, Thra'cians, and Egyptians, who assembled a large body of forces, amounting, in the whole, to about seventy-four thousand men. 32. The kings of Syria were not long in meeting them with a still superior army, and a battle ensued in the neighbourhood of Ip'sus, a small town in Phry'gia. 33. Both sides behaved with uncommon gallantry; but, after a fierce and obstinate struggle, the Syrians were completely defeated, and their king Antig'onus left dead upon the spot. Deme'trius escaped with about nine thousand men.

Questions for Examination.

1. What prevented a civil war among Alexander's chief officers?
2. In what measure did they all concur?
3. What was the character of this prince?
4. What became of Alexander's other children?
5. Had Statira no children?
6. Who was the chief author of these measures?
7. How were the provinces disposed of?
8. Did Alexander's captains long continue in amity?
9. By whom were these parties headed?
10. What were the principal events produced by these contentions?
11. What enterprises were first undertaken?
12. What happened in the absence of Antipater?
13. What consoled Antipater for this loss?
14. What were the principal events of the war between Antigonus and Eumenes?

15. What occurred soon after?
16. What was the character of Polyperchon?
17. How did Olympias act on this occasion?
18. What measures did she advise?
19. How did Eumenes execute this commission?
20. What was the issue of this contest?
21. What was the conduct of Antigonus after the death of his rival?
22. What conquests did he make?
23. What occurred between the other commanders?
24. Did Demetrius retrieve his affairs?
25. Was no advantage made of the victory at Gaza?
26. Did these commanders act as independent princes?
27. Was this submission real and lasting?
28. What enterprises did they undertake?
29. With what pretext was he furnished?
30. What measures were adopted to check the power of Syria?
31. Of whom did it consist?
32. What was the consequence?
33. What was the event of this battle?

CHAP. XVII.

Revolutions in Macedon and Greece, from the Death of Antipater to the final Overthrow of the Family of Philip.

2. Implac'able, *a.* not to be appeased.
3. Aristocrat'ic, *a.* belonging to a government in which the nobility had the chief sway.
   Democrat'ic, *a.* popular, republican.
4. Osten'sible, *a.* apparent.
9. Sa'tiated, *part.* glutted, satisfied.
11. Interve'ned, *v.* came between.
15. Retribu'tion, *s.* retaliation, payment.
26. Pathet'ic, *a.* moving, affecting the softer passions.
28. Eques'trian, *a.* on horseback.
29. Cri'sis, *s.* a critical point.
30. Stip'ulate, *v.* to bargain, to settle terms.

---

1. Cassan'der, as we have already observed, had usurped the throne of Ma''cedon. The steps by which he

attained to that high dignity it may not be improper here a little more particularly to relate. 2. Alarmed as he justly was at the conduct of Polyper'chon in recalling Olym'pias to court, and intrusting her, not only with the care of the young king, but even with the direction of the public councils, he began, in concert with his friends, to adopt such measures, as appeared to be the most proper for securing themselves against the effects of that woman's resentment; for he well knew that she bore an *implacable* hatred to the memory of his father, and to all that were either descended from, or had been connected with him.

3. One of the first steps which Polyper'chon took, by her advice, was to issue an edict, abolishing, throughout all the states of Greece, the *aristocratic* form of government, which Antip'ater had revived, and restoring the *democratic* mode, which had existed a little before it. 4. His *ostensible* reason for embracing this measure, was the bestowing upon the people a greater degree of liberty than they then enjoyed; but his real motive was the displacing those governors whom Antip'ater had appointed, and thereby weakening the interest of Cassan'der. 5. The more intelligent part of the citizens easily saw through the deceit; but the people in general were caught by it, and clamoured loudly against all those who dared to oppose the execution of the edict, and, among others, against the virtuous Pho'-cion, who fell a sacrifice to their prejudices on this occasion. 6. Being brought to a trial for this pretended crime, he asked whether he was to be proceeded against, according to the regular forms of law? and being told that he was, he replied, "How is that possible, if no hearing is to be allowed me?" 7. Perceiving, from the violence of the popular resentment, that no opportunity of defence would be granted him, he exclaimed, "As for myself, I confess the crime of which I am accused, and submit cheerfully to the sentence of the law; but consider, O ye Athenians,

what it is that these men have done, that they should thus be involved in the same calamity with me." The people called out vehemently, "They are your accomplices, and we need no farther proof of their guilt." 8. A decree was then drawn up and read, by which Pho'cion and several others were condemned to death.* As they were leading this great man to the place of execution, a friend asked him if he had any commands to leave for his son? "Only this," replied he very coolly, "that he forget how ill the Athenians treated his father."†

9. The revenge of his enemies was not *satiated* even with his death. They passed a decree, by which his body was banished the Athenian territories, and a penalty was denounced against any person who should furnish fire for his funeral pile. 10. One Cono'pion conveyed the corpse a little beyond Eleusin'ia, where he borrowed fire of a Mega'rian woman, and burnt it. A Mega'rian matron, who attended on that occasion, raised a humble monument on the spot, in memory of the unfortunate orator; and having carried home his ashes, which she had previously collected with great care, she buried them under her hearth, putting up, at the same time, this prayer to her household gods: "To you, O ye deities, who protect this place, do I commit the precious remains of the most excellent Pho'cion: protect them, I beseech you, from every insult, and deliver them one day to be deposited in the

* The crime of which he was accused was, that he kept up a friendly correspondence with Nicanor, the governor appointed by Cassander, after he had refused to obey the decree. Those who suffered with him were, Nicocles, Aheudippus, Agamon, and Pythocles.

† So proverbially unstable is a popular government, that those very persons, who perhaps not long before had hailed Phocion as the most upright, virtuous, and loyal citizen in Athens, now voted that he should be tortured previous to his execution; nay, they were even for having the rack brought into the assembly, and torturing him there.—Nil tam incertum est, quam animi multitudinis.

sepulchre of his ancestors, when the Athenians shall have become wiser."

11. A short time only had *intervened*, when the prayer of the pious matron was fulfilled. The Athenians, as in former instances of a similar kind, began to abate of their fury, and to have their eyes opened to the truth. They recollected the many services which the state had derived from the superior wisdom of Pho'cion's counsels: and on that recollection, they could not but wonder at the part they had acted. 12. They decreed for the victim of their rage a statue of brass; they ordered his ashes to be brought back to Athens at the public expense: and passed an act, by which all his accusers were to be put to death. 13. Agnon'ides, who had a principal share in carrying on the prosecution against Pho'cion, was seized and executed. Epicu'rus and Demoph'ilus fled; but Pho'cion's son overtook them, and revenged the death of his father.*

14. Polyper'chon having thus freed himself from so powerful an opponent as Pho'cion, proceeded to execute his decree with unrelenting severity; and whoever dared to thwart his will in this particular was instantly condemned to death. 15. Olym'pias too, now thinking she might gratify her revenge without control, and without the fear of future *retribution*, began to wreak her resentment upon all those who were either the objects of her jealousy or hatred. 16. King Aridæ'us, the son of Philip by a concubine, naturally fell under this predicament. She had already deprived him of his understanding by means of a potion she had given him; and she now had the cruelty to deprive him of his life, and even to inflict the same punishment on his queen Euryd'ice, who was likewise his niece, and granddaughter to Philip. 17. She had, indeed, some shadow of

* This was almost the only good action (if good it may be called) that he ever did; he having a very small share of his father's *abilities*, and none of his *virtues*.

reason for proceeding to such extremities against them. They had not only disapproved of her return to Ma'cedon, but even raised an army to prevent it; but being deserted by their troops, they were both taken prisoners, and put in confinement. 18. Aridæ'us was soon after murdered in prison by a party of Thra'cians, whom Olym'pias sent thither for the purpose: and in a little time she despatched a messenger to the queen, with a poniard, a rope, and a cup of poison, desiring her to choose which she pleased. 19. This message Euryd'ice received with the greatest composure; and, after praying the gods, "that Olym'pias herself might be rewarded with the like presents," she took the rope, and strangled herself. Cyna'ne, her mother, had some time before been cut off by the arts of the same vindictive woman.

20. Olym'pias's thirst of blood seems not to have been quenched by the numerous murders she had committed. She now caused Nica'nor, the brother of Cassander, to be put to death. The body of Io'las, another brother of Cassan'der, which had long rested in the tomb, she ordered to be brought forth, and exposed on the high way; and a hundred Macedonians of noble birth were seized and executed on suspicion of having been in the interest of Cassan'der. 21. She had, indeed, great reason to hate, or at least to dread, that illustrious commander; but had she been as cunning as she was cruel, she would have endeavoured to soften rather than inflame his resentment.

22. Cassan'der, sensible of his utter inability to make head against her and Polyper'chon with any force he could raise in Europe, had applied for assistance to Antig'onus in Asia, and having received a small supply of men from that quarter, he returned with them to Athens, where he was gladly received by Nica'nor, the governor, who had opposed the execution of Polyper'chon's decree with great zeal and activity. 23. Their united forces gained several

advantages over those of Polyper'chon and Olympias: they defeated their fleet near Byzantium, and they rendered all their enterprises by land perfectly ineffectual.

24. Cassan'der, however, with all his good qualities, seems to have been as much transported with the lust of power as any of the other great men of the age; and to this he was always ready to sacrifice every principle of justice, of honour, and of gratitude. 25. Hearing that Nica'nor was beginning to form a separate interest of his own, and that he aimed at no less than the sovereignty of At'tica, he contrived to draw him, under pretence of an interview, into an empty house, where he had him murdered by some assassins prepared for that purpose.

26. For this barbarous act, indeed, he made the best amends in his power, by appointing as his successor a man of most excellent character. This was Deme'trius Phale'reus, the celebrated disciple of Theophras'tus. 27. Demetrius was at once a philosopher, an orator, and a man of virtue. Cicero makes mention of his oratory in a very favourable manner; but he says that he was the first of the Greeks who changed the bold, nervous, and resistless eloquence of the earlier orators, into the mild *pathetic* species of eloquence; which he thinks as much inferior in merit to the former, "as the power of the gently-gliding stream is inferior to that of the rough thundering torrent." 28. Deme'trius, however, executed his important trust with so much justice and equity, and with such an invariable attention to the happiness of the people, that the Athenians erected no less than three hundred statues to his honour, many of which were *equestrian.**

* Among other good actions, Demetrius increased the public revenues, adorned Athens with many magnificent structures, restored such as had suffered by the ravages of time, and in every respect gave signal testimonies of his tender affection for the people of his charge. But because he derived his power from Cassander, and not from themselves, the Athenians secretly hated him, so that at length he was glad to retire to Thebes for security.

29. Matters were now tending fast towards a *crisis* between Cassander on the one hand and Polyper'chon and Olym'pias on the other. 30. Cassander having divided his army into two bodies, gave the command of the one to Callas, with orders to march against Polyper'chon, whose troops had been separated from those of Olym'pias. With the other he himself set out in pursuit of that woman, who, after trying various arts to stir up the Macedonians in her favour, was at last obliged to take refuge in the city of Pyd'na, which was strongly fortified. 31. There she was immediately besieged by Cassander, who reduced her at length to such difficulties for want of provisions, that she was forced to surrender both herself and her army. 32. In taking this mortifying step, however, she had the precaution to *stipulate* for her life; but the kindred of those whom she had murdered insisting on her death, Cassan'der pretended that the stipulation related only to military execution, and he therefore gave her up to the civil laws of her country. 33. The friends of those whom she had slain assembled, and accused her before the people, by whom she was condemned without being heard. On this occasion Cassan'der offered her a ship to convey her to Athens, but she rejected the offer. She insisted on being heard before the Macedonians; and said she was not afraid to answer for all she had done. 34. Cassan'der was unwilling to abide the issue of such a trial; he therefore sent a band of two hundred soldiers to put her to death. 35. When the soldiers entered the prison, they were struck with awe at her majestic appearance, and refused to execute their orders; but the relations of those who had fallen by her resentment rushed forward, and cut her throat. 36. She is said to have behaved with much fortitude on that trying occasion. Cassan'der suffered her body to lie for some time unburied; to revenge, perhaps, the insult which she had offered to the remains of his brother Io'las. 37. Roxa'na and her son

(as we have already observed) were soon after murdered; as was Her'cules, Alexander's other son, whom he had by Barsi'ne.

38. Not more than twenty eight years had elapsed since the death of that conqueror, and not a single branch of his house remained to enjoy a portion of that empire which he and his father had acquired by the greatest policy, dangers, and bloodshed. Such, to the royal family of Ma"cedon, were the effects of that ambition which had lighted up the flames of war in Eu'rope, A'sia, and Af'rica.

Questions for Examination.

1. Who was now king of Macedon?
2. What first led him to aspire to this dignity?
3. What was one of the first measures proposed by Polyperchon?
4. What were his motives for this?
5. Were the Athenians aware of his real motives?
6. What followed?
7. Did he make an able defence?
8. What was the result of the trial, and what commands did Phocion leave?
9. Was the revenge of the Athenians satisfied with this cruelty?
10. By whom were the last rites performed?
11. Was this prayer fulfilled?
12. What reparation did they make?
13. Was this decree executed?
14. How did Polyperchon act after this?
15. Was not Olympias equally tyrannical?
16. Who were her first victims?
17. Had she any cause of complaint against them?
18. What was the fate of these unfortunate personages?
19. How did Eurydice behave on the occasion?
20. Was Olympias satisfied with these victims?
21. What motive had she for this conduct?
22. What measures did Cassander adopt?
23. Were they successful against Polyperchon?
24. What was Cassander's ruling passion?
25. Of what cruel and treacherous act was he guilty?

26. What amends did he make for this act?
27. What was the character of Demetrius?
28. How did he govern?
29. In what state were the affairs of Cassander and Polyperchon?
30. What measures did Cassander adopt?
31. Did she make a successful defence?
32. What terms did she obtain?
33. What was the consequence?
34. Was this granted her?
35. How was this effected?
36. How did she behave on this trying occasion? and in what manner was her dead body treated?
37. What was the fate of the rest of Alexander's family?
38. What reflections arise from this narrative?

CHAP. XVIII.

Revolutions in Macedon and Greece, from the Overthrow of the Family of Philip to the Confederacy formed by the Macedonians and Achæans against the Ætolians.

1. Machina'tions (pronounced *ma"kinations*), s. plots, contrivances.
7. Gauls, s. the ancient inhabitants of France and of the north of Italy.
12. Vora'cious, *a.* ravenous, greedy eaters.
18. Del'egated, *part.* sent, appointed.
27. Muni'cipal, *a.* belonging to the affairs of a city or town.
35. Par'amount, *a.* superior, chief.

---

1. Though Cassan'der had now established himself on the throne of Macedon, he did not enjoy all that tranquillity which he thought he had reason to expect. He found that Polyper'chon and his son Alexander were forming a party against him in Greece: and therefore, in order to counteract their designs, he marched into Bœo'tia, where

he not only defeated their *machinations*, but likewise rebuilt the city of Thebes, about twenty years after it had been destroyed by Alexander the Great. 2. This transaction he did not long survive. He died soon after, leaving behind him two sons, Antip'ater and Alexander, who, as usually happens in such cases, soon began to quarrel about their respective right to the throne; and the latter calling in the aid of Deme'trius Poliorce'tes, this unprincipled ally contrived to make away with the man he pretended to assist, and himself got possession of the sovereign power. 3. Of this, however, he was soon deprived, by the joint efforts of Lysim'achus, and Pyr'rhus king of Epi'rus; the former of whom, partly by open force, and partly by secret artifices, found means to make himself sole king of Macedon. 4. But neither did he enjoy his newly acquired power for any length of time, his army being routed, and himself slain, in a great battle which he fought with Seleu'cus king of Babylon. 5. Seleu'cus, upon this victory, resigned his Asiatic dominions to his son Antio'chus, and came over to Macedon, in the fond hope of passing the remainder of his days in the quiet enjoyment of his native country. 6. But he was treacherously murdered, about seven months after, by Ptol'emy Cerau'nus, the brother of Cassander, who to add to his guilt prevailed upon the widow of Lysim'achus to marry him; no sooner, however, had he got her and her children into his power, than he put the young princes to death, and banished the mother into Samothra'ce.

7. Crimes so atrocious did not long go unpunished. His kingdom (for he had now seized on the throne of Macedon) was soon overrun by a body of *Gauls*, who suddenly attacked and defeated his forces, and having cut off the head of the king himself, fixed it to the end of a long pole, and thus carried it in triumph through their ranks.

8. The progress, however, of these barbarians was at

last put a stop to by the united states of Greece. They several times attempted to force the straits of Thermop'ylæ, but were always repulsed with considerable loss. At length they found a passage in the interior parts of Greece, by the way of Mount Œ'ta, and directed their march towards the temple of Delphi, which they intended to plunder. 9. But the inhabitants of that sacred city, inspired by religious enthusiasm, made a desperate sally upon the barbarians, who, struck with a panic, fled with precipitation. The pursuit was continued for a whole day and night; and a violent storm and piercing cold co-operating with the fury of the victorious Greeks, most of the enemy perished, either by the sword or the severity of the weather. 10. Bren'nus, their leader, unable to bear the smart of the wounds he had received, and distracted at the same time with religious horror, put an end to his own life. The few that survived, having assembled together, endeavoured to effect a retreat from so fatal a country. But the different nations rose upon them as they passed, and of all those multitudes which had poured out of Macedon into Greece, not one returned to his native land. Justin says they were all cut off; though other historians allege, that a remnant of them made their escape into Thrace and Asia.

11. The Del'phians did not depend entirely on their courage in repelling the barbarians: they employed two very ingenious and successful stratagems against them. They procured an order from the oracle, commanding the inhabitants of the adjacent villages to abandon their dwellings, and to leave them well stored with wines and all kinds of provisions. 12. The consequence was, that the Gauls, who, like all other barbarians, were naturally *voracious*, and had their appetites sharpened by a long want of sustenance, fell ravenously upon these dainties, and thus through intemperance lost much of that vigour which had hitherto been the principal cause of the success

of their arms. 13. The other stratagem was this: Mount Parnas'sus, which stood close by the city of Delphos, was furnished with many caves and hollow windings. In these numbers of people were stationed, with instructions, on proper occasions, to set up loud shouts, and make the most frightful yellings and screams. 14. These issuing forth without any visible cause, filled the barbarians with terror, as if they proceeded from something more than human: believing, therefore, that they were warring with superior beings, not with men, they betook themselves to a precipitate retreat, even almost before they were attacked. 15. This body of Gauls formed only a part of that immense shoal which, to the number, it is said, of no less than three hundred thousand, poured out of their own country in quest of new settlements: and though they were defeated and cut off in Greece, yet they had the courage to take and to plunder Rome.

16. The Macedonian throne, after the death Ptolemy Ceraunus, was filled by Antig'onus, the son of Deme'trius Poliorce'tes. He was deposed, and succeeded by Pyr'rhus king of Epi'rus, but, upon the death of this last prince, Antig'onus once more assumed the sovereign sway. 17. Nothing remarkable happened during the reign of either of these kings, except that Pyr'rhus, the most warlike prince of his time, and, in the opinion of Hannibal, the greatest general that ever lived, made an attempt upon the liberty of Sparta; and advancing to the gates of the city with a powerful army, the inhabitants were struck with such terror, that they proposed sending off their women to a place of safety. 18. But Archida'mia, who was *delegated* by the Spartan ladies, entered the senate-house with a sword in her hand, and delivered their sentiments and her own in these words: "Think not, O men of Sparta! so meanly of your country-women, as to imagine that we will survive the ruin of the state. Deliberate not, then, whither

we are to fly, but what we are to do." 19. In consequence of this, the whole body of citizens exerted themselves with such undaunted courage, that they repulsed Pyr'rhus in all his attempts to destroy the city.* They even pursued him in his retreat, and slew Ptolemy his son, who was bringing up the rear of his army. Pyr'rhus himself soon after perished in a like attempt upon Ar'gos.†

20. Antig'onus, upon his re-ascending the throne, defeated a body of Gauls, who had made a fresh irruption into Macedon; and encouraged by this success, he began to entertain thoughts of making himself absolute master of Greece. He even proceeded so far as to compel the Athenians to receive a Macedonian garrison; and he would probably have imposed the same badge of slavery on the other states of Greece, had not death put an end to all his ambitious projects. 21. He was succeeded by his son Demetrius, and this last by his kinsman Antig'onus, neither of whose reigns was distinguished by any remarkable events.

22. About this time the republic of Acha'ia began to make a capital figure, and bade fair to restore that spirit of liberty in Greece, which had in a great measure been extinguished, partly by the dissensions of the different states among themselves, but chiefly by the encroachments of the Macedonian monarchs. 23. This republic consisted originally of twelve towns, associated together for their mu-

* Pyrrhus attacked Sparta at the instigation of Cleon'ymus, one of the royal family, and a pretender to the crown. Had Pyrrhus entered Sparta immediately on his arrival, which was entirely unexpected, he would probably have made an easy conquest. But by delaying till the next morning, he gave the Spartans an opportunity of recovering from the effects of surprise, and of resuming that courage which, notwithstanding their degeneracy, was not yet extinct. They spent the whole night in digging a trench round the city, and forming a rampart of waggons with their wheels buried in the earth, to prevent the entrance of the elephants.

† A woman of that city, standing on the top of her house, and seeing Pyrrhus about to kill her son, threw down a heavy tile with so just an aim, that it struck him on the temple, and beat him from his horse; an officer of the enemy immediately cut off his head.

tual defence.* They had the same friendships and the same enmities; the same coins, weights, and measures; the same laws, and the same magistrates. 24. These magistrates were elected annually, by a majority of voices throughout the whole community. Twice in the year, or oftener, if necessary, a general assembly, consisting of deputies from the different cities, was held for the great purposes of legislation and government. 25. The magistrates, who were invested with the supreme executive power, were styled generals of the states of Acha'ia. They commanded the military force of the republic, and possessed the right of presiding in the national assembly. Their number was originally two; but from the inconveniences attendant on a divided government, was at last reduced to one. 26. A council of ten, called Demiur'gi, assisted the general with their advice, examined all matters intended to be brought before the national assembly, and proposed or rejected them at pleasure. 27. Besides these superior magistrates, every town had also its *municipal* magistracy, consisting also, as is generally supposed, like the national constitution, of a popular assembly, a council, and a presiding magistrate. 28. With respect to the laws of the Achæ'ans, the most material object in the history of any people, our knowledge is extremely imperfect. Such of them, however, as have come down to us, are proofs of their political wisdom.

29. It was enacted, that whatever individual or town, belonging to the Achæ'an confederacy, should accept any gratification whatsoever, in its public or private capacity, from prince or people, should be cut off from the commonwealth of Acha'ia. 30. That no member of the Achæ'an league should send any embassy, or contract any alliance or friendship with any prince or people, without

* Their names were Pa'tra, Dy'ma, Pha'ra, Tri'ton, Leon'tium, Æ'gium, Pelle'ne, Ægi'ra, Ol'enus, Hel'ice, Bu'ra, and Cerau'nia.

the privity and approbation of the whole Achæ'an confederacy. 31. The unanimous consent of the whole confederacy was necessary for the admission into it of any prince, state, or city. 32. A convention of the national assembly was not to be granted at the request of any foreign prince, unless the matters to be offered to their consideration were first delivered in writing to the general of Acha'ia, and the council of ten, and pronounced by them to be of sufficient importance. 33. The deliberations of every assembly were to be wholly confined to the matters on account of which they had been convened. 34. In all debates, those who spoke were to deliver a short sketch of the arguments they employed, in order to their being considered the ensuing day; and within three days, at farthest, was the business before them to be finally determined.

35. The general tendency of the Achæ'an league was so favourable to the liberties of mankind, that most of the neighbouring states associated themselves with it: but when the power of Macedon became *paramount* to that of all Greece, many of the members deserted the confederacy, and fell under the dominion of various tyrants. 36. From this state of slavery, however, they were, in a little time, freed by the spirit and activity of Ara'tus, a native of Si''cyon, who, having first delivered his own country from the tyranny of Nic'ocles, its sovereign, and being in consequence of this chosen general of Acha'ia, proceeded to attack one petty tyrant after another, till at last he re-established all the states of Greece in the possession of their ancient freedom. 37. But this happy situation of affairs was not of long continuance: it was soon overturned by the jealousy and ambition of those very parties from whose love of liberty it had originally sprung.

Questions for Examination.

1. Was Cassander now in tranquil possession of Macedon?
2. Did he long survive this? and was the crown long hereditary in his family?
3. Did Demetrius enjoy his ill-gotten dignity?
4. What was the fate of Lysimachus?
5. What was the conduct of Seleucus on this victory?
6. Were his hopes realized?
7. Did he quietly enjoy the fruits of his crimes?
8. Were the Gauls ultimately successful?
9. Was their design executed?
10. Did any of them escape?
11. By what means did the Delphians repel the enemy?
12. What was the consequence of this stratagem?
13. What was the other stratagem?
14. What was the consequence of this stratagem?
15. Of what did these Gauls form a part?
16. By whom was the Macedonian throne now filled?
17. What remarkable events happened in this reign?
18. Did the women submit to this?
19. What was the consequence of this heroic resolution?
20. What ambitious projects did Antigonus entertain?
21. By whom was he succeeded?
22. What state now began to rise into importance?
23. Of what did this republic originally consist?
24. How were these magistrates elected, and by whom were laws enacted?
25. What were these magistrates styled, and what was their power?
26. By whom was the general assisted?
27. Were there not subordinate magistrates?
28. By what laws were they governed?
29. Was not bribery strictly prohibited?
30. Was not unanimity particularly insisted on?
31. What was necessary on admitting a new member?
32. What was necessary to the calling of an assembly?
33. What was to be the subject of their deliberations?
34. What was required of the speakers, and what time was allowed for the determination of the business in debate?
35. What was the general tendency of the Achæan league?
36. By whom were they roused from this state of slavery?
37. Did they long retain their ancient freedom?

CHAP. XIX.

From the Confederacy between the Ætolians and Spartans against the Achæans to the Invasion of Greece by Antiochus, King of Syria.

2. Op'ulence, *s.* wealth, riches.
9. Manœuv'res, *s.* movements of troops.
11. Predeces'sor, *s.* one that goes before.
17. Earnest, *s.* a pledge.
19. Credu'lity, *s.* easiness of belief.
20. Suppress', *v.* to put down, to crush.
27. Impe'rious, *a.* commanding, haughty.
28. Eva'cuate, *v.* to empty, to withdraw from.

---

1. The Ætolians were the first that began to look with a jealous eye on the superiority of the Achæ'ans over the other states of Greece; they therefore laboured, and that with but too much success, to infuse the like prejudices into the Spartans.* 2. The manners of this people were now totally altered. They had exchanged poverty and hardy discipline for *opulence* and a luxurious style of living. The lands, which were formerly divided in equal portions among the whole body of the people, were now engrossed by a few families, who lived in the greatest splendour and magnificence, while the rest of the citizens were plunged in the utmost poverty and distress. 3. A'gis, one of their most virtuous kings, was put to death for attempting to restore the agrarian† and sumptuary‡ laws of Lycurgus.

* The first hostile act of the Lacedæmonians was the building of a fortress in the territory of the Megalopol'itans: this the Achæans considered as, in fact, a declaration of war.

† Laws that enjoined an equal distribution of lands.

‡ Laws that repressed luxury both in dress and manner of living.

4. Cleom'enes, however, his successor, was more fortunate. He actually did restore these laws, though not till he had acquired sufficient popularity to set all opposition at defiance. 5. This popularity he owed chiefly to the success of his arms against the Achæ'ans and their allies, several of whose towns he attacked and subdued; and he even defeated their army in two pitched battles, the one at Leuc'tra, and the other at Hecatom'bæum.

6. Ara'tus, provoked at the conduct of Cleom'enes in thus making war upon the Achæ'ans without any visible cause, threw himself on the protection of Antig'onus, king of Macedon; and in order to induce him to grant the aid he requested, he entered into a compact with that monarch, the conditions of which were, that the citadel of Corinth should be delivered into the hands of the king; that he should be at the head of the Achæ'an confederacy, superintend their councils, and direct their operations; that his army should be supported at their expense; that neither embassy nor letter should be sent to any power without his approbation; and that no city, state, or people, should be, from that time, admitted in the Achæ'an league without his consent. 7. From these articles it is evident, that the liberties of Acha'ia were now no more, and that the real sovereign of that country was Antig'onus.

8. The conduct of Ara'tus in making this treaty, was more unpopular than that of Cleom'enes in attacking the Achæ'ans: the consequence was, that most of the states of Greece abandoned the cause of the former, and espoused that of the latter, whom they now considered as the only protector of their liberties. 9. But Antig'onus, besides being an excellent general, was possessed of greater resources than any Cleom'enes could command; and thus having contrived, after various *manœuvres*, to bring him to an engagement, he not only gave him a complete overthrow, but compelled him to fly into Egypt, where being

suspected of forming designs against the government, he was cruelly put to death.*

10. Antig'onus himself died soon after, and was succeeded by Philip, the son of Deme'trius, the last of the Macedo'nian kings of that name. 11. This prince, treading in the steps of his *predecessor*, resolved to give effectual aid to the Achæ'ans; which he accordingly did, by carrying the war into Æto'lia itself, and reducing a great number of its strong holds.† 12. Though naturally possessed of great moderation, he now began to entertain the hope of making himself master of all Greece, by forming a junction with Han'nibal, who was then carrying on war against the Romans. 13. He sent ambassadors to the Carthagin'ian general; and a treaty was concluded between them, importing, that Philip should furnish a fleet and army, to assist Han'nibal in making a conquest of Italy; after which, Han'nibal should pass into Epi're, and having completed the reduction of the whole country, should yield up to Philip such places as lay convenient for Macedon. 14. Philip performed his part of the agreement. He entered the Io'nian Gulf with a large fleet, and took O'ricum, a sea port, on the coast of Ep'ire; but being surprised and defeated by the Romans, he was obliged to return disgracefully into his own country.

---

* At first, however, he was very successful; he took Megalo'polis, and, after ravaging the territories of Argos, even to the very gates of the city, he returned loaded with plunder to Sparta.

† Among these was Thermae, the capital of Æto'lia, which, as it was considered impregnable, had been made the repository of the most valuable effects of the Æto'lians. So great was their surprise on perceiving Philip approach, that they had not presence of mind sufficient to shut their gates, or to make any resistance. The Macedonians set fire to the temple, and levelled that magnificent structure to the ground; they threw down, broke in pieces, or otherwise defaced, two thousand statues of exquisite workmanship, and after choosing such articles of the plunder as they thought most valuable, they made a heap of the rest, and set it on fire.

15. The Romans had their hands too full of the war with Han'nibal to think of carrying their arms into Macedon: but they took care to find employment for Philip, by encouraging his enemies in Greece to attack him. 16. For this purpose they entered into a treaty with the Æto'lians, of which the following were the principal conditions: That the Æto'lians should immediately commence hostilities against Philip by land, which the Romans were to support by a fleet of twenty galleys; that whatever conquests might be made, from the confines of Æto'lia to Corcy'ra, the cities, buildings, and territory should belong to the Æto'lians, but every other kind of plunder to the Romans. 17. The Spartans and Ele'ans, with other states, were included in this alliance; and the war commenced with the reduction of the island of Zacin'thus,* which, as an *earnest* of Roman generosity and good faith, was immediately annexed to the dominions of Æto'lia. These things happened about two hundred and eight years before the birth of Christ.

18. The Romans having thus obtained a footing in Greece, soon extended and established their power throughout the whole of that renowned country. 19. Agreeably to their usual policy, they availed themselves of the *credulity*, the dissensions, the ambition, and the avarice of the different chiefs; ever vigilant to support the weaker against the stronger party, that the diminished strength of each individual state might lead the way to the conquest of the whole.

20. Meanwhile the war continued to be carried on between Philip and the Æto'lians with equal vigour, and almost with equal success, on both sides, till at last the former was obliged to return into his own kingdom to *suppress* a rebellion which had there broken out. 21. The Achæ'ans,

* Now called Zante.

however, though deprived of the aid of so powerful a monarch, were still able to make head against their enemies. 22. They were now commanded by Philopæ'mon,* in the room of Ara'tus, whom Philip had poisoned, on account of his opposing the ambitious design which the latter had formed of subduing all Greece. 23. They even defeated the armies of Ætoʹlia and Elis in a great battle; but after the war had continued for the space of six years, it was at length terminated by a peace between the Romans and Philip.

24. This peace, however, was but of short duration; for Philip having invaded the dominions of the king of Egypt, as also the territories of several of the states of Greece, complaints were brought against him on that account before the Roman senate, who immediately despatched an ambassador to him, strictly charging him, in the name of the republic, to desist from all hostilities against those powers, and to refer the matters in dispute between him and them to a fair arbitration. 25. Mar'cus Æmil'ius, who carried this order, delivered it with all

---

* This great man was born in Megalop'olis, a city of Arca'dia, in Peloponne'sus, and educated by Cassander of Mantine'a, a man of great probity and uncommon abilities. He entered early on the profession of arms, and when the troops were not in the field, he exercised himself in hunting and other manly sports. Antig'onus, to whom his courage and conduct were well known, attempted to gain him to his interest by very advantageous offers; but he rejected them with scorn, thinking a court life a little better than slavery. When appointed general of the Achæ'an forces, he restored that discipline which had been too long neglected, and rendered his troops, which had hitherto been universally despised, the admiration of all Greece. In a battle with the Messe'nians, his too great ardour occasioned him to be cut off from the main body of the army, by a detachment of the enemy; in attempting to escape, he was thrown from his horse, and taken up senseless and desperately wounded. In this condition he was carried to Messe'nia, thrust into a dungeon, and sentenced to die. When the poison was brought to the illustrious captive, he calmly inquired if his army had escaped? On being assured that they had, "Then," said he, "I die contented;" and immediately drank the potion. He has been justly styled "The last of the Greeks."

that dignity and firmness which distinguished the Roman character. 26. "The boastful inexperience of youth," said the king to him, "thy gracefulness of person, and still more, the name of Roman, inspire thee with this haughtiness. It is my wish that Rome may observe the faith of treaties; but should she be inclined again to hazard an appeal to arms, I trust that, with the protection of the gods, I shall render the Macedonian name as formidable as that of the Roman." These events happened about one hundred and ninety-nine years before the birth of Christ.

27. Philip soon found that the style of the Roman ambassadors was not more *imperious* than their power was irresistible; for Ti'tus Quin'tius Flami'nus, being appointed to command against him, reduced him, in a little time, to the hard necessity of accepting a peace on the following conditions:

28. "That all the Greek cities, both in Asia and Europe, should be free, and enjoy their own laws; that Philip, before the next Isth'mian games, should deliver up to the Romans all the Greeks he had in any part of his dominions, and *evacuate* all the places he possessed either in Greece or in Asia: that he should give up all prisoners and deserters; that he should surrender all his decked ships of every kind; five small vessels, and his own galley of sixteen banks of oars, excepted; that he should pay the Romans a thousand talents, one half down, and the rest at ten equal annual payments; and that, as a security for the performance of these articles, he should give hostages, his son Deme'trius being one. This event happened an hundred and ninety-three years before Christ.

Questions for Examination.

1. What state first grew jealous of the Achæans?
2. What was the character of the Spartans at this time?
3. Did any one attempt to restore the ancient laws and discipline?
4. Did this deter others from the attempt?
5. To what did he owe this popularity?
6. What was the conduct of Aratus on the occasion?
7. What inference may be drawn from this?
8. Was the conduct of Aratus agreeable to the people?
9. Was Cleomenes successful?
10. What farther measures did Antigonus take?
11. What measures did Demetrius pursue?
12. What hopes did he now entertain?
13. By what means did he attempt this?
14. Did the contracting parties fulfil their engagement?
15. What share did the Romans take in these transactions?
16. How did they do this?
17. What other states were included in this treaty, and how did the war commence?
18. What use did the Romans make of this?
19. How did they effect this?
20. How did the war proceed?
21. Did this put an end to the contest?
22. By whom were they now commanded, and what was the fate of Aratus?
23. What successes did they gain?
24. Was this peace lasting?
25. In what way was this order delivered?
26. What was the king's reply?
27. Did Philip realize these expectations?
28. Repeat these conditions.

CHAP. XX.

From the Invasion of Greece, by Antiochus, to time of its becoming a Roman Province.

7. Abet'ted, *part.* encouraged, assisted.
Temer'ity, *s.* rashness.

---

1. Though the Romans, by their treaty with Philip, pretended to re-establish the Greeks in the possession of

their ancient freedom, yet nothing was farther from their intention. On the contrary, they meant to reduce them under their own dominion. 2. The question was not, whether the Greeks should be enslaved, but who should be their masters; and the Romans thought, and it must be owned with some shadow of justice, that there was no people in the world better entitled to such a distinction than themselves. 3. They therefore sought for a plausible pretext of carrying their arms a second time into Greece; and it was not long before this was afforded them, by Anti'ochus, king of Syria. For that prince having invaded Greece under pretence of supporting his own rights, was opposed by the Romans on the specious plea of defending the public liberty; who not only defeated his forces, but compelled him to retire into his Asiatic dominions. 4. The Ætolians too, though they formerly co-operated with the Romans as allies, could not think of enduring them as masters; they therefore endeavoured to thwart their design of usurping the sovereignty of the Grecian republics. 5. But the consul Acil'ius Gla'brio soon reduced their power to so low an ebb, that they were glad to accept of a peace upon any terms, and even virtually to give up their independence, by promising to pay observance to the empire and majesty of the Roman people.

6. The efforts of the Achæ'ans to prevent the establishment of the Roman empire in Greece were not more successful. 7. Above a thousand of their leading men were transported to Rome in order to answer for the pretended crime of having secretly *abetted* Per'sius, the king of Macedon, who had had the courage or *temerity* to oppose the Romans in the field.* 8. But that prince, who was son

* These, instead of being permitted to plead their cause before the senate, the ostensible object of their journey, were, on their arrival, treated as guilty of the charge, and banished into different parts of

and successor to Philip, was not only defeated in a great battle; but being taken prisoner, was carried to Rome, and thrown into a dungeon, where he starved himself to death; and his only surviving son, Alexander, became a clerk to one of the Roman magistrates. 9. Macedon was immediately formed into a Roman province, as were likewise, in a little time after, all the different states of Greece. These things fell out about an hundred and sixty-three years before the birth of Christ.

10. From this time forward few events of any great consequence happened in Greece, and those that occurred belong more properly to Roman than to Grecian history.* We shall therefore pursue them no farther at present, but conclude with observing, that depressed as the Greeks now unhappily were under a foreign yoke, and consequently deprived of their national character as a free and independent people, they yet retained, amidst all their calamities, that strength of genius and delicacy of taste, that quickness of invention and acuteness of discernment, for which they

---

Italy. After languishing in exile seventeen years, the survivors, amounting to no more than three hundred, were permitted to return to Acha'a. Among them was Polyb'ius the historian.

* The destruction of Corinth, however, is an event too terribly important to be passed over in silence. The injustice and cruelty of the Romans to the Achæ'an prisoners (see note, p. 387), together with various other acts of oppression, determined some of the states of Greece to an unavailing resistance. Diæ'us, prætor of Corinth, in particular, was very active in promoting an opposition to the Romans. After much fruitless negotiation, the consul Metellus was sent to besiege that city, and by his successor Mum'mius it was taken, after a bloody battle. By the express orders of the senate, this noble city, the emporium of every thing that was rich in merchandise, and exquisite in the fine arts, was abandoned to the rage and rapacity of soldiers, who ignorantly destroyed a thousand precious monuments of Grecian taste and skill, and afterwards reduced the city to ashes. So little did even the noblest of the Romans know how to appreciate the value of the master-pieces of art found there, that Mummius is said to have assured the captains of the vessels in which some of them were sent to Rome, that, if they suffered any one of the paintings or statues to be injured, they should replace them with others at their own cost. Such of the inhabitants as survived the massacre were sold for slaves.

had ever been remarkable; that they helped to polish their haughty, and as yet but half-civilized conquerors; that upon the destruction of the western empire, they successfully cultivated the arts and sciences, while all the rest of the world was sunk in the grossest ignorance and barbarism; and that, upon the taking of Constantinople by the Turks, they carried those arts and sciences with them into Italy, and there paved the way for the revival of that learning, which has ever since enlightened, and still continues to enlighten mankind.

Questions for Examination.

1. Did the Romans intend the restoration of freedom to the Greeks?
2. What was the question in this case?
3. What measures did they take for this purpose?
4. What other state opposed the usurpation of the Romans?
5. Was their opposition effectual?
6. Were the efforts of other states more effectual?
7. What oppressive measure was adopted by the Romans?
8. Was his opposition of any avail?
9. What was the fate of Macedon?
10. Is the history of Greece from this period important?

CHAP. XXI.

Thebes to the Death of Antipater.

2. Me'liorate, *v.* to make better, or improve.
4. Pri'or, *a.* antecedent, before.
5. Contem'porary, *a.* living at the same time.
Detract, *s.* to take from.
6. Ep'ic, *a.* heroic, treating on lofty subjects.

12. Versatil'ity, *s.* variableness, capable of excelling in different species of composition.
14. Foil'ed, *part.* overcome.
15. Senten'tious, *a.* abounding with short sentences, axioms, and maxims, brief and energetic.
16. Emancipa'tion, *s.* freeing from slavery.

---

1. It would be unpardonable in us not to pay that tribute of gratitude and respect which is due to the memory of those exalted geniuses, whose labours adorned the nations of their own time, and have polished and humanized all succeeding ages. 2. Wars and political contests serve but to depopulate the earth, or to fill the minds of men with animosity and hate; while the labours of the historian, the fancies of the poet, and the discoveries of the philosopher, enlighten the understanding, *meliorate* the heart, and teach us fortitude and resignation. 3. Such peaceful and improving arts well deserve our notice. More especially does the cultivation of them in Greece demand our attention, as many of the writers of that country were renowned for military and political, as well as literary accomplishments.

4. Of Homer it is unnecessary to say much, his merit being well known. It is not probable that he was the first of the Grecian poets. There seems to have been authors *prior* to him, from whom he has borrowed in the execution of his Iliad; but as he was the first poet of note, it was not unnatural to place him at the head of all ancient bards. Seven different places contended for the honour of giving him birth, but Smyrna seems to have the best claim. He is supposed to have been born about two hundred and forty years after the destruction of Troy.

5. Hesiod was either *contemporary* with Homer, or lived immediately after him. Their works will not bear a comparison. Homer is stately and sublime, while Hesiod is

plain and agreeable. But when we say so, we do not mean to *detract* in the least from the reputation of Hesiod. To write with ease and propriety was all he aimed at, and this he certainly attained.

6. About the beginning of the war which preceded the peace concluded between the Athenians and Lacedæmonians for fifty years, died Æs'chylus, the Athenian dramatic writer. He has the same claim to the title of father of tragedy, which Homer has to that of *epic* poetry. For though he was not the first who attempted that sort of composition, yet he was the first who reduced it to any kind of regularity or method. 7. In the days of Solon, Thes'pis made a considerable improvement, by introducing a single person, whose business was to relieve the chorus by the recital of some extraordinary adventure. 8. It was Æs'chylus who exchanged the cart of Thespis for a theatre: who introduced a variety of performers, each taking a part in the representation of some great action, and dressed in a manner suited to his character. 9. The style of Æs'chylus is pompous, and sometimes sublime, but far from being harmonious. He is frequently too so very obscure, that it is no easy matter to find out his meaning. The chief object of his pieces is terror; and to do him justice, it must be acknowledged that few dramatic writers have surpassed him in exciting that passion.

10. During that period, in which Greece was so much distracted by the Peloponne'sian war, there flourished, Soph'ocles, Eurip'ides, Aristoph'anes, &c. among the poets; Herod'otus and Thucyd'ides among the historians; and Soc'rates among the philosophers.*

11. Soph'ocles had applied so intensely to the study of tragedy, when a young man, that his first piece was judged

* For particulars of these and other celebrated characters, see Catechism of Classic Biography.

not inferior to the very best of those of Æs'chylus. 12. Both these poets were stately in their manner, but Æs'chylus was the more sublime. That advantage, however, was more than counterbalanced by the *versatility* of Soph'ocles' genius, and by his superior perspicuity and eloquence. He was also more successful than his master in his appeal to the passions ; and though he did not harrow up the breast by terror, he softened it more by pity, and acquired, of course, the reputation of being a more amiable and polite writer. 13. Soph'ocles was likewise much more happy than his predecessor in the conduct of his plots. He made them more interesting by being more artful. He also contrived to make the performances of the chorus bear a relation to the main action, and so rendered the whole entire. 14. He wrote one hundred and twenty tragedies, of which seven only remain. He lived to the age of 85, and then is said to have died of joy for the success of his last piece, as Æs'chylus is reported to have done of grief for being *foiled* by him in his first.

15. Eurip'ides, the rival of Soph'ocles, aimed not at the lofty strains of Æs'chylus, or of his great competitor. He is more *sententious* and moral than either of them, and seemed to have as strong a desire to instruct mankind, as to obtain their applause. 16. Correctness and elegance were the qualities of style which he appears to have admired. He is less artful and magnificent than Soph'ocles, but more natural and more useful. 17. We have already mentioned a circumstance much to his honour, the *emancipation* of many of the Athenians who were made prisoners at Syr'acuse, because they were able to repeat some of his beautiful verses.

18. While tragedy was improving in the hands of Soph'ocles and Eurip'ides, comedy was advancing under the guidance of Eu'polis, Crati'nus, and Aristoph'anes. But the most distinguished of these was Aristoph'anes.

19. At the same time that he entertained the Athenians with his pleasantry, he lashed them with his satire. True it is, he did not possess much of that raillery which has given so smooth and yet so sharp an edge to modern comedy: but then he had fire and strength: and as he introduced his characters by their real names, occupations, &c. his performances were often more relished, and very probably, more useful than those of the tragedians.

20. As to history, Herod'otus is considered as the father of that species of composition in Greece. He wrote the history of the wars between the Greeks and Persians, and gave a detail of the affairs of almost all other nations, from the reign of Cyrus to that of Xerxes. His work consists of nine books. It is in the Io'nic dialect, and is a perfect model of simplicity and elegance.

21. Thucyd'ides is esteemed a more able writer than even Herod'otus. He wants, indeed, that native elegance for which his predecessor is admired, but then he is more judicious and energetic. He wrote the history of the Peloponnesian war.

22. Of Soc'rates, Pla'to, Ar'istotle, Demos'thenes, and other illustrious Grecian writers and philosophers, mention is made in the different parts of this work. 23. There is a circumstance which merits our attention here; the discovery of the Metonic, or golden number, by Meton. That philosopher flourished a little before the commencement of the Peloponnesian war, and was much esteemed by the Athenians. 24. Pindar was a native of Thebes, and contemporary with Meton.

Questions for Examination.

1. Are there not other characters that deserve our notice, besides statesmen and warriors?
2. How may we estimate their labours?
3. Was Greece renowned for the cultivation of these arts?
4. What may be said of Homer?
5. Who was Hesiod, and what was the character of his works?
6. Give us a sketch of the character of Æschylus?
7. By whom was the drama improved?
8. By whom was it still farther improved?
9. What is the character of the works of Æschylus?
10. What authors flourished during the Peloponnesian war?
11. Was Sophocles eminent as a dramatic writer?
12. What were their respective styles?
13. In what else did he excel Æschylus?
14. How many pieces did he write, and what occasioned his death?
15. What is the character of Euripides?
16. What were the peculiar excellencies of his style?
17. What has been already mentioned to his honour?
18. Did comedy keep pace with tragedy?
19. What distinguished the works of Aristophanes?
20. What are the nature and character of the works of Herodotus?
21. ———————— of Thucydides?
22. ———————— of Socrates, Plato, &c.?
23. What circumstance deserves particular attention?
24. Who was Pindar?

FINIS.

J. MOYES, GREVILLE STREET, LONDON.

EXPLANATORY AND SCIENTIFIC

SCHOOL BOOKS,

Particularly calculated to expedite Instruction;

PUBLISHED BY PINNOCK AND MAUNDER,

Mentorian Press,

No. 267, STRAND, LONDON.

General Knowledge.

The FIRST CATECHISM for CHILDREN; containing such things as are requisite to be known at an early age. 9d.

The CATECHISM of GENERAL KNOWLEDGE, being a short Introduction to the Arts and Sciences. 9d.

The ELEMENTS of SCIENCE and ART, with Questions for Examination, &c. illustrated by one hundred and fifty Engravings on copper and wood. By the Rev. JOHN BARCLAY. 5s.

The ELEMENTS of POLITE LITERATURE and MORAL PHILOSOPHY, with Questions for Examination. By the same. 5s.

The ELEMENTS of NATURAL and EXPERIMENTAL PHILOSOPHY, with Questions for Examination, and illustrated by one hundred and twenty-four Engravings on copper and wood. By the same. 5s.

N. B. The above three volumes contain an infinite variety of original and highly useful matter on all the subjects on which they treat; the arrangement has been made with great care, and they may truly be said to form the most complete and scientific compendium of general knowledge ever introduced to the notice of the Public.

Spelling and Reading.

The CHILD's FIRST BOOK; or, an Easy Key to Reading; consisting of Monosyllables only. 8d.

The MENTORIAN PRIMER; or, Pinnock's Second Book for Children at an early age, in which considerable pains have been taken to adapt it to their capacities. 6d.

First SPELLING BOOK for Children; containing a selection of Spelling Lessons only, in natural and appropriate gradation; intended as an Introductory Assistant to DUNCAN'S ENGLISH EXPOSITOR. 1s.

PINNOCK's EXPLANATORY ENGLISH SPELLING BOOK, calculated to assist youth in attaining with ease a perfect knowledge of their native Tongue, comprising numerous Spelling and Reading Lessons, progressively arranged and classed, according to the Capacity of the Learner; and in which are introduced Original Lessons on every month of the year, with a copious and familiar explanation of the Fasts and Festivals observed in the Church of England, forming also a complete Key to the Almanack. 1s. 6d.

Writing.

An Easy GRAMMAR of Writing; or Penmanship Analysed, in two Parts:—Part the first containing Rules for the Formation of Letters, Position of Words, &c. Part the second consisting of Forms of Letters, Memorandums, Notes, Bills, Receipts, &c. with Observations and proper Examples: particularly recommended to Schools, Apprentices, and young persons of business. By T. PERRY. 1s. 6d.

PERRY'S FIRST SET of EXPLANATORY COPIES, adapted to the Rules given in his Grammar of Writing. 8d.

——— SECOND SET of Ditto. 8d.

——— THIRD SET of Ditto. 8d.

——— COPY BOOKS, Nos. 1, 2, and 3; ruled to correspond with the First, Second, and Third Sets of Copies. 6d.

History.

CATECHISMS of ANCIENT, MODERN, and UNIVERSAL HISTORY—ENGLAND, SCOTLAND, IRELAND, FRANCE, GREECE, and ROME, each 9d.

PINNOCK's improved Edition of Dr. GOLDSMITH's HISTORY of ENGLAND, with a Dictionary, Biographical, Historical, &c.; explaining every difficulty, fixing the proper sound and meaning of the words, and rendering every part easy to be understood, and a list of the Cotemporary Sovereigns and Eminent Persons at the end of each Reign; with a Continuation of the History, from the Peace of Amiens up to the Reign of George the Fourth: to which are added three interesting and comprehensive Genealogical Tables of the Sovereigns of England, with a coloured map, containing the ancient and modern divisions, &c. and many other valuable improvements. 5s. 6d.

PINNOCK's improved Edition of Dr. GOLDSMITH's HISTORY OF ROME, for the use of Schools, with Questions for Examination at the end of each Section; an Introduction to the Study of Roman History, the Incursions of the Barbarians illustrated by a neat Coloured Map, a comprehensive Map of the Roman Empire, and numerous Notes and other useful and highly important additions by the Editor. 5s. 6d.

LETTERS on ANCIENT HISTORY, exhibiting a Summary View of the History, Geography, Manners, and Customs of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By ANN WILSON. Third Edition. 5s. 6d.

HISTORY MADE EASY; or, a Genealogical Chart of the Kings and Queens of England since the Conquest. By E. REYNARD, Brunswick-house Academy, Reading. 2s.

DITTO, with a Poetical Chronology of each Reign, 2s. 6d.

DITTO, in case, 3s. 6d. or with Poetical Chronology, 4s.

DITTO, coloured, 1s. each.

KEY TO HISTORY MADE EASY; or, a Guide to Reynard's Chart. 1s.

ANALYSIS of the HISTORY of ENGLAND, from the Conquest to the year 1820. By W. H. BUCKLAND; beautifully engraved and printed on a sheet of Drawing Paper. 3s. 6d.

DITTO, in Case, 5s. Coloured, 1s. extra.

An EPITOME of ROMAN HISTORY, from the earliest Periods, to the Extinction of the Western Empire. By W. WHITWORTH. 3s.

Geography and Astronomy.

CATECHISM of GEOGRAPHY; being an easy Introduction to the Knowledge of the World and its Inhabitants. 9d.

The ELEMENTS of MODERN GEOGRAPHY; containing an accurate and interesting Description of all the Countries, States, &c. in the Known World, with the Manners and Customs of the Inhabitants; to which are added, Historical Notices and Questions for Examination; the whole illustrated by numerous Maps and Engravings. By G. ROBERTS. 6s. 6d.

PINNOCK'S GEOGRAPHICAL COPY BOOKS, Parts 1 and 2, 3s. each, plain, or 4s. coloured.

A NEW GENERAL ATLAS, elegantly engraved and printed on superfine Imperial Quarto, consisting of upwards of Sixty Plates, and containing all the New Discoveries, as well as every late alteration in the Boundaries of the different States on the Continent, &c., forming the most complete Atlas extant, of the same size and price. By G. PAWLEY, Esq., Map Designer to Government. Price, handsomely coloured, 4l. 4s. Boundary Lines coloured, 3l. 13s. 6d. Plain, 3l. 3s.

PAWLEY'S MINOR ATLAS, on a plan similar to the preceding, particularly calculated for the use of Schools, and containing all the late Alterations, &c. Price, plain, 2l. 2s. Full coloured, 2l. 12s. 6d.

The TRAVELLER'S POCKET ATLAS; consisting of a complete set of County Maps of England and Wales, on an original and improved plan; the roads leading to the nearest Towns in the adjoining Counties being delineated on each Map, to which is added, a very superior Map of the Environs of London, 22 miles round, and an Alphabetical List of the Cities, Boroughs, and Market Towns of England and Wales, their distance from London, Population, &c. 15s. plain, or 21s. coloured.

A UNIVERSAL ATLAS; consisting of a Complete Set of large Maps, to illustrate Ancient and Modern Geography, in which the Ancient and Present Divisions of Countries are distinctly marked, by being printed on opposite pages. By T. STACKHOUSE, A. M. Carefully revised and corrected up to the present time. Dedicated, by permission, to his Royal Highness the Prince Regent. 52s. 6d. coloured.

The STREAM OF HISTORY, showing the Rise and Fall of Empires, and the Progress of the Arts, Sciences, and Literature of every Nation in the World, from the earliest ages to the present time; originally invented by Professor Strass, with numerous additions and improvements, by C. IRVING, L. L. D. Mounted on rollers, and beautifully coloured and varnished. 2l. 2s.

GEOGRAPHIA SACRA, or SCRIPTURE ATLAS; comprising a complete Set of Maps, adapted to elucidate the events of SACRED HISTORY, and which point out the situation of every place mentioned in the Old and New Testaments; to which is added, a copious Index, containing the Names of Places mentioned in the Maps, with their Latitudes and Longitudes, and Scriptural References. By G. WYLD, Esq. Price 1l. 11s. 6d. plain, or 2l. 2s. coloured.

CATECHISM of ASTRONOMY; giving a Description of the Nature and Uses of the Heavenly Bodies. 9d.

An EPITOME OF ASTRONOMY; describing the Motions of the Sun, Moon, and Planets; and their relation to, and influence on, the Globe we inhabit; with Illustrative Designs. 3s.

The PERPETUAL ALMANACK; showing, at one view, the Day of the Month throughout the Year; the rising and setting of the Sun, the Dominical Letter, the Golden Number and Epact, on what day Easter falls, &c. and various other Terms; exhibited on Imperial moveable Cards. 5s.

A COMPANION to the ALMANACK; showing the causes of the alteration in the state of the Atmosphere, and the Changes of the Weather, particularly serviceable to the Traveller, Farmer, and Gardener, and all persons who wish to form a judgment of what weather will prevail at any particular time; engraved on a Copper-plate. 1s. 6d.

PINNOCK'S
Catechisms of the Arts and Sciences,
PRICE NINE PENCE EACH.

The following Elementary Treatises

Are intended to form the basis of every branch of useful knowledge, and are of themselves, in fact, an Epitome of the Arts and Sciences. The style in which they are written, is at once clear and simple, conveying instruction to the youthful mind in a manner unattainable by the use of more elaborate and comprehensive works. In short, while they fix on the mind the leading facts in History, and the fundamental principles of Science, the memory is relieved from the burden of retaining a mass of minutiæ with which larger books necessarily abound. They consist of separate Catechisms on the following subjects, price Nine-pence each:—

Published by Pinnock and Maunder.

ARITHMETIC	HISTORY OF FRANCE
ANCIENT HISTORY	——— ROME
ASTRONOMY	——— GREECE
ARCHITECTURE	——— AMERICA 2 parts
AGRICULTURE	ICHTHYOLOGY
ALGEBRA	ITALIAN GRAMMAR
BIBLE AND GOSPEL	LATIN GRAMMAR
BRITISH GEOGRAPHY	LAND SURVEYING
BOTANY	LOGIC
BRITISH BIOGRAPHY	MEDICINE
BRITISH LAW	MENTAL PHILOSOPHY
CLASSICAL BIOGRAPHY	MINERALOGY
CHEMISTRY	MODERN HISTORY
CHRONOLOGY	MORALITY
DRAWING	MUSIC
ELECTRICITY	MYTHOLOGY
ENTOMOLOGY	NATURAL HISTORY
ENGLISH GRAMMAR	NAVIGATION
FRENCH GRAMMAR	ORNITHOLOGY
FIRST CATECHISM	PAINTING IN OIL
GENERAL KNOWLEDGE	PERSPECTIVE
GEOGRAPHY	POETRY
GEOMETRY	RELIGION
HERALDRY	RHETORIC
HISTORY OF ENGLAND	TRADE and COMMERCE
——— SCOTLAND	UNIVERSAL HISTORY.
——— IRELAND	

"Being led to look into these works, we have been pleasingly surprised at the variety and accuracy of the information they contain, within so small a compass, and in so excellent a form; and we must say, that more convenient, accurate, well-arranged, and proper publications, were never submitted to general observation."—*Literary Gazette, No. 39.*

PINNOCK and MAUNDER beg leave also respectfully to submit the following opinion of the Lord Chancellor of England, (the especial Guardian of British Youth,) as delivered by him in the Court of Chancery, July 27, 1819.

Mr. Wetherell having applied to the Lord Chancellor to grant an INJUNCTION to restrain certain Booksellers from printing, publishing, and selling pirated Editions of PINNOCK's CATECHISMS, the originals of which he denominated "useful Compendiums of Instruction for the Juvenile Classes of Society;" his Lordship, on comparing the spurious Copies with the genuine Works, granted the Injunction; and, after having attentively examined the latter, was pleased to make the following important observation on them:—"It appears to me that ADULTS might be greatly benefited by the instruction these Books contain, AS WELL AS THE YOUNGER BRANCHES OF SOCIETY."

They beg leave to observe, that independent of the high encomium above mentioned, "PINNOCK's CATECHISMS" have met with the general approbation of the most respectable and intelligent Members of the Scholastic Profession. Anxious, therefore, not merely to preserve the reputation which these books have already attained, but to improve them in every possible manner, it will be their constant aim carefully to revise every succeeding

edition, and to take advantage of every improvement in Literature and Science that can contribute to the instruction of Youth.

PINNOCK'S COUNTY HISTORIES;

OR,

The History and Topography of Great Britain:

In Parts, Price One Shilling Each.

Each County is published separately, (price one shilling,) and is therefore complete in itself, containing a compendious and accurate account of its History and Topography, its Antiquities, natural and artificial Curiosities, local Peculiarities, Commerce, Manufactures, &c.; comprising also the Biography of its most eminent Persons, and every local information to be met with in larger Statistical Works: and embellished by a neat and CORRECT TRAVELLING MAP.

The Publishers anticipate that the COUNTY HISTORIES will meet with the liberal support of the public in general, as their contents are highly useful and interesting to people of every age and in every class of Society; but they beg to assure the Instructors of Youth, who have been so long their liberal Patrons, that they are peculiarly adapted to the purposes of Education, and contain that kind of local information with which every Parent must wish his Child should be made acquainted; while no phrase or sentence has been admitted into them that can be objected to.

Great care has been taken to ensure correctness; but in a Work collected from so many sources, some errors will be unavoidable. The Publishers therefore beg to be favoured with any errata that their friends may discover, which shall be carefully attended to when the Histories are reprinted.

In recommending the foregoing "Explanatory and Scientific School Books" to the notice of the Public, the Proprietors have great satisfaction in observing, that independent of the high encomiums which have been bestowed on these Publications by numerous respectable Instructors of Youth, and their very general adoption in the first Seminaries in all parts of the Kingdom, they have separately and collectively undergone the test of public criticism, and received a degree of praise, which, while it is a flattering reward for their past exertions, operates as a powerful stimulus to pursue their system with increased ardour. Anxious therefore, not merely to preserve the reputation which these Books have already attained, but to improve them in every possible manner, it will be their constant study carefully to revise every succeeding edition, and to take advantage of every improvement in Literature and Science that can contribute to the instruction of Youth, by introducing it in an easy and pleasing form in the elementary treatises. For the further accomplishment of this most desirable object, they will at all times feel themselves indebted for the judicious remarks of their friends either in suggesting such ideas as may appear likely to facilitate the progress of Education, or in pointing out any typographical inaccuracies which may have inadvertently crept into some of the Publications.